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# THE OLD STONE CHURCH

1820 - 1920

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THE OLD STONE CHURCH

Drawn by Anna P. Oviatt

# THE OLD STONE CHURCH

## THE STORY OF A HUNDRED YEARS

1820 - 1920

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Pacific Christian College
Long Beach, Calif.

BY
ARTHUR C. LUDLOW, D.D.

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IN CLEVELAND

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# FOREWORD

In justice to the author it should be stated that while he has been a life-long resident of Cleveland and pastor for thirty-five years of a sister Presbyterian church, the historical matter presented in this volume was practically unknown to him, when within six months' time, under the additional burden of pastoral cares, the manuscript had to be prepared. More time for research and for proper arrangement of material would have been welcome, but that was out of the question. The language of previous writers may have been used at times, without in every instance due credit having been given, but the swiftness of the task is the only excuse for any seeming plagiarism.

Notwithstanding the exercise of all possible care, inaccuracies will be discovered, while descendants of early members of the Old Stone Church will be disappointed in not finding more attention having been given to their ancestors. Everything, however, was subordinated to the portrayal of the First Presbyterian Church of Cleveland as a member of Christ's body, through which the grace of God has richly blessed mankind.

The author closes with the feeling that not half has been told. Time may reveal a greater wealth of data than that in the possession of the centennial

historian, and some one with greater leisure may prepare a more comprehensive and accurate history.

The author has had nothing to do with the form of the book, nor with the selection of its illustrations. He wishes to give special credit to Miss Gertrude M. Robertson, a faithful member of the Stone Church, for her valuable service in preparing the manuscript for the press. Above all he acknowledges the touch of an unseen hand that collaborated with him in 1896 *Cleveland Presbyterianism*, for without the abiding influence of her inspiration this *Story of the Old Stone Church* could never have been written.

ARTHUR C. LUDLOW

CLEVELAND, AUG. 9, 1920.

# I. BEGINNINGS
## 1796 – 1820

A cynical philosopher once said, "We learn from history that men never learn from history;" still Carlyle's maxims are to be treasured, "History is philosophy teaching by experience," and "History is the essence of innumerable biographies."

If valued truth does come like the particles of gold washed from the alloy of the mountainsides, ought not what is precious in the annals of the First Presbyterian, or the Old Stone Church of Cleveland, as the religious organization is more popularly known, inspire warmer love for Christ, and a deeper spirit of consecration to the work of His kingdom? Might it not interest and inspire even the heart of the casual reader?

In the northwest quarter-section of the Public Square a gallows was constructed in 1812 for the execution of O'Mic, the Indian condemned for the murder of two white trappers. The court of justice had held its sessions in the open air, at the corner of Superior and Water Streets. Later religious services were conducted in an open field preparatory to the judicial execution.

The instrument of capital punishment was erected in the Public Square, where later for many years the green and white lily-encircled fountain sent forth modest sprays, and where the late Tom L. Johnson

in bronze is now seated. Before a terrific storm from the northwest dispersed the spectators of the grewsome hanging, many of them had found convenient seats upon piles of timber, which the builder of the gallows had drawn to the spot for the purpose of constructing a log court-house.

Levi Johnson, the most noted architect and builder of Cleveland's earlier years, rode into the city in 1809, sold his horse in order to secure a little capital, and thus began his remarkable career. In addition to the gallows and log court-house, he built many residences, the Johnson House on Superior Street opposite the American House, the first lighthouse and pier, the lighthouse at Cedar Point; while the channel of Sandusky Bay was marked by the buoys which he placed for the guidance of boats. After building a number of schooners in 1824 he constructed the first steamboat launched in Cleveland. He then became a prominent owner of boats, and died in 1871 reputed to be a millionaire.

The pioneer court of justice, constructed by Levi Johnson at the cost of five hundred dollars, was two stories in height and its logs were covered with boards painted red. In the lower story of the crude structure were the jail and apartments for the jailor's family. The second story was used for the court-room, and also served as a hall for public assemblies.

The walls of the lower story containing the cells for prisoners were certainly constructed for the safekeeping of all committed to their confines, for they

were made of squared timber three feet long, placed endwise and bolted together. At the landing of the inside stairway a fireplace sizzled during the winter months with green logs, in feeble efforts to warm the whole structure. In the upper story of this log courthouse, whose construction had speedily followed the erection of the temporary gallows, the Old Stone Church was born, a place of advent almost as humble as the manger of Bethlehem.

Sunday Schools have often been the forerunners of church organizations. This was true of the origin of the First Presbyterian Church of Cleveland, although the pioneer Sunday School antedated the founding of the church by only a few months.

During June of 1819 a Sunday School had been started by a few earnest Christian men and women. Mr. Elisha Taylor, a Presbyterian, was elected superintendent; while Mr. Moses White, a Baptist layman, served as secretary. Prominent among the women interested in the union venture were Mrs. Juliana Long and Mrs. Rebecca Carter.

Some forceful character usually inspires incipient religious movements, and this seems to have been especially true of Mr. Elisha Taylor, the first superintendent and afterwards a ruling elder, until in 1853 he was dismissed from the Stone Church in order to become one of the thirteen charter members of the Euclid Street Presbyterian Church.

Mr. and Mrs. Elisha Taylor had come to Cleveland from Schenectady, N.Y., where they had been active members of the First Presbyterian Church. In their

new western home they at once combated the prevailing religious indifference of the times, and sought diligently to secure permanent spiritual privileges for the villagers. They were noted for hospitality and readiness to entertain ministers of all creeds who chanced to visit the settlement.

In his semicentennial sermon the Reverend Dr. W. H. Goodrich thus portrayed Mr. Elisha Taylor:

> He was probably the equal of any of his contemporaries in natural gifts; and his education and culture were superior to theirs. He was a man of inflexible resolve, as well as of very sudden and intense emotions; and if sometimes in his haste he aroused enmity toward himself, or even the cause he professed, no one could observe him nearly and thoroughly without feeling the power of a genuine, earnest and powerful Christianity.

Mrs. Elisha Taylor lived but two years after the formation of the Stone Church. Her grave in Erie Street Cemetery is marked by a slate monument whose inscription is as clear as when made. Upon the lower portion are these lines:

> Twice seven brief years the husband of her youth
> She cheer'd and blest; and nine sweet babes embrac'd.
> But four of these herself surviv'd; the last
> An hour in age, ne'er felt a mother's care.
> Of faith in Jesus' blood, sov'reign but free,
> Profession good she made before the world.
> With God she walk'd; and at life's noon exchang'd
> Her faith and hope for bless'd eternity.

This pioneer wife, married at sixteen, had passed away when scarcely thirty-one years of age. She died

at the birth of the ninth child, the fourth to survive, five having been taken in infancy.

Mr. Moses White, the Baptist layman, elected secretary of the first Sunday School in Cleveland, worshiped with the Presbyterians until the organization of the First Baptist Church was effected in 1833. He lived to old age, an honored citizen and an earnest Christian layman.

A Reverend Mr. Osgood, who visited feeble churches on the Western Reserve, is said to have been present at the organization of this Sunday School in 1819. For some time between twenty and forty pupils attended and were instructed by seven or eight teachers. The school was held part of the year, and flourished better in the winter months.

Out of this home missionary Sunday School issued, September 19, 1820, the First Presbyterian Church of Cleveland. The Reverend William Hanford and the Reverend Randolph Stone, delegated representatives of the Portage Presbytery, met July 18, 1820, in the log court-house, sixteen persons desirous of becoming charter members of the new religious enterprise. The two clergymen, graduates of Yale College, had become prominent leaders of religious forces upon the Western Reserve.

As a home missionary the Reverend William Hanford had visited almost every Ohio settlement, and to him has been credited the formation of sixteen pioneer churches. For sixteen years he was also pastor of the church at Hudson, Ohio, afterwards the seat of Western Reserve College, to whose founding

and early welfare the Reverend Mr. Hanford gave much attention.

This pioneer home missionary still has a representative in the activities of Cleveland Presbytery, his nephew, Elder Lewis H. Hanford, having been a leading official throughout the history of the South Presbyterian Church and frequently a member of Presbytery.

The business of the preliminary meeting, conducted July 18, 1820, by the two ministers, was recorded in the first volume of the church minutes in this exact form:

> After prayer following persons expressed a desire to be examined with reference to their being formed into a church, Viz. Elisha Taylor and Ann his wife, Henry Baird and Ann his wife, Sam'l I. Hamlin, Philip B. Andrews, Sophia L. Perry, Sophia Walsworth, Mabel Howe, Birth Johnston, Robert Baird and Nancy his wife, Rebecca Carter, Julianna Long, Isabella Williamson and Harriet Howe. The first ten of these were Members of the Church – the last six had never made a public profession of their Faith. The above mentioned individuals were all examined, as to their doctrinal and experimental knowledge of Christianity. After which they expressed their approbation of each other. Suitable remarks were made and the meeting closed with prayer. At 4 o'clock P. M., public worship was attended. After sermon those who had been examined were propounded as candidates to be formed into a Church – the organization of which was postponed until letters of recommendation might be obtained by several who had not received them.

This postponement is supposed to have been due to the strict Presbyterian training of Mr. Elisha Taylor,

who insisted upon having the letters of certain prospective charter members; consequently the organization of the new church was not completed until September 19, 1820. The following minute describes that formal work of organization:

> Agreeably to previous appointment a meeting was held for the purpose of completing the organization of a church in this place. Ministers present as above. After prayer and suitable remarks those who had been previously propounded, excepting Mrs. Sophia L. Perry, who was prevented from attending by sickness in the family, came forward, publicly professed their Faith in Christ, entered into Covenant with God and with each other; were declared to be a Church of Christ, charged to walk worthy of their High Vocation and commended by prayer to the guidance, protection and blessing of Almighty God: After which a meeting of the Church was held. Elisha Taylor was appointed Clerk, and the Confession of Faith and Covenant were unanimously adopted. Voted that the Church be under the Watch and Care of the Presbytery of Portage – that the mode of internal government of this Church be left for further determination. Adjournment. Attest, Elisha Taylor, Clerk.

The list of charter members has not always been printed correctly, either in respect to the number of them, or the spelling of their names. In his sermon, delivered in 1893, entitled "History of Presbyterianism in Cleveland," the Reverend Dr. H. C. Haydn specified fifteen members, having omitted "Robert Baird and Nancy his wife," and included Minerva Merwin, who united with the church a year later.

In the original record "Walsworth" should have been "Walworth;" while "Birth Johnston" was

"Mrs. Bertha Johnston." "Julianna Long" should have been "Juliana Long." Mr. Elisha Taylor was a dry goods merchant, while Deacon Samuel I. Hamlen was a carpenter by trade, and almost as pronounced a Presbyterian as Mr. Taylor. In the original church roll the name was "Hamlin," instead of "Hamlen," and in Dr. Haydn's sermon it was printed "T. J.," instead of "S. I. Hamlen." He was the father of the late Reverend Chauncey L. Hamlen, a graduate of Western Reserve College and a Presbyterian clergyman, whose youth was spent in the Stone Church. Philip B. Andrews, the owner of a machine shop, made a specialty of repairing steamboat engines. Henry Baird, the proprietor of a small hotel under Superior Street hill, was a Scotch-Irish Presbyterian, who marched out of church when a bass viol was installed in the choir loft. Mrs. Sophia L. Perry was the widow of Nathan Perry, Sr., a Revolutionary soldier who came to Cleveland in 1806, and became a leader in pioneer days. Mrs. Perry was the daughter of a Vermont clergyman. She is said to have been a very dignified woman, somewhat austere in manner. Her son, Nathan Perry, Jr., resembled his mother in character and disposition. She died in 1836. Mabel and Harriet Howe were Mrs. Mabel and Miss Harriet Howe. They may have been connected with Eben D. Howe, who came to Cleveland in 1819 and was one of the founders of the Cleveland *Herald.*

Mrs. Sophia Walworth was the wife of Ashbel W. Walworth, the son of Judge John Walworth, who

came in 1800 from Connecticut to Ohio, and purchased a farm near Painesville. A man of sound judgment and education, he soon became a leading spirit on the Reserve. In 1806 he removed to Cleveland, having bought a farm of three hundred acres, bounded by Huron, Erie, Cross Streets and the Cuyahoga River. There he resided until he died in 1812. He had held many offices in government and had been associate judge of the Common Pleas Court. His daughter, Juliana Walworth, one of the charter members of the Stone Church, became the wife of Dr. David Long, the first physician to settle in Cleveland, having come from Hebron, N. Y., in 1810. He was a public spirited man, interested in whatever concerned the welfare of the community. Dr. and Mrs. David Long had a daughter, Mrs. Mary H. Severance, who became the mother of the late Elders Solon L. and Louis H. Severance, who for many years were leaders not only in Presbyterian circles, but also in all missionary and charitable enterprises. Thus Mr. John L. Severance and Mrs. Francis F. Prentiss, children of the late Louis H. Severance, and Mrs. B. L. Milliken, Professor Allen D. and Miss Mary H. Severance, children of the late Solon L. Severance, are members of the fifth generation in line of descent from Judge John Walworth.

While one daughter of Judge John Walworth became the wife of the first physician to settle in Cleveland, a second daughter, Hannah Walworth, became the wife of Dr. Benjamin Strickland, Cleveland's first dentist. He came in 1835 from Vermont, when he was

twenty-five years of age, and practiced dentistry over fifty years. The first Strickland home and office were located on the present site of the Marshall Drug Company on the Public Square.

Isabella Williamson, a charter member, was the wife of Samuel Williamson, who came to Cleveland from Pennsylvania in 1810. With his brother Matthew he established a tanning business, but he was known as Judge Williamson, having been an associate judge of the Common Pleas Court. He was greatly interested in the moral and intellectual welfare of the community, and his name was first on the charter of the Stone Church Society. It is noticeable that only one man who signed the petition for a charter in 1827, incorporating the Church Society, was a member of the church. A number afterwards became members, while some doubtless belonged to distant churches.

Samuel Williamson, the son of Samuel and Isabella Williamson, graduated from Jefferson College in 1829, studied law and became a partner of Leonard Case, Sr. He became one of the most influential members of the Stone Church, and was president of the Board of Trustees from 1860 until the time of his death in 1884. For many years he was president of the Society for Savings. He was the father of the late Judge Samuel E. Williamson, the late George T. Williamson of Chicago, and the Reverend James D. Williamson, D.D., for many years an honored member of Cleveland Presbytery and now vice-president of the Society for Savings.

Bertha Johnston and Rebecca Carter were widows. The latter was the widow of the noted Major Lorenzo Carter, who came to Cleveland when only seven persons were living on the banks of the Cuyahoga River. For a number of years Major Carter was the foremost citizen of the village, by reason of his ability to keep order, especially in case of unruly Indians who were attracted to David Bryant's distillery, which commenced operations twenty years prior to the founding of the Stone Church. Major Carter accumulated considerable property and died in 1814, when forty-seven years of age. The widow outlived her husband thirteen years, and for seven years she was a faithful member of the Stone Church. Very modest stones mark the graves of Major and Mrs. Lorenzo Carter, which are a little north of the west entrance of Erie Street Cemetery.

For thirteen years, or until the basement of the first church building could be utilized, this little band of Christians, like Israel of old, had no fixed habitation. During the first fifteen years no pastors were installed, the congregation having depended upon "supplies," some of whom were more transient than stated.

The log court-house in the Public Square, the first log schoolhouse on St. Clair Street, the more stately Academy on the site of the present Engine House No. 1 on St. Clair Avenue, and finally the third story of Dr. Long's building on Superior Street, where the American House is located, in a room termed "The Garret," were successive places of worship. The only

other church existing in Cleveland at the time of the organization of the Stone Church was Trinity Parish, popularly denominated "The Church," but in later years known as "Old Trinity." This church had been formed November 9, 1816, in Phineas Shepherd's home, a log cabin on the west side of the river. At that time there was no diocesan organization, or even a missionary society connected with Ohio, but Darius Cooper in 1817 had been appointed to read service. It was not until September 27, 1819, that Bishop Chase first visited the parish and confirmed ten persons. Until Trinity Church erected a frame building, costing about three thousand dollars, at the corner of St. Clair and Seneca Streets, the members worshipped in the log court-house, in the Academy, and finally in the Free Masons' Hall.

Thus when the Village of Cleveland contained but one hundred fifty inhabitants, two religious organizations, to be known in time as Old Trinity and Old Stone Churches, shared the same hall for divine worship, and laid humble foundations for larger things, not having the slightest idea that the pioneer village at the mouth of the Cuyahoga River would ever become a great city. That part of Ohio adjacent to Lake Erie had never figured in history. With the exception of the brief sojourn of Christian Indians, under the leadership of Moravian missionaries, on Tinker's Creek, near Bedford, Ohio, for almost a decade after the Revolutionary War the southern shore of Lake Erie was practically deserted.

After the struggle for independence all the Ameri-

can colonies, with the exception of Connecticut, surrendered their claims to the "Northwest Territory." The "Nutmeg State," however, continued to assert control of a strip of land, between the forty-first and forty-second parallels, extending from Connecticut to the Mississippi River and including northern Ohio. A national treaty, made in 1785 with three tribes of Indians, brought the hitherto insignificant Cuyahoga River into marked prominence. The Indians spelled the name "Cayahoga," meaning "crooked," and tortuous the stream was. At times its mouth was filled with sand to such an extent that crossing on foot was possible. The national treaty with the Indians forced them to retire west of the Cuyahoga River and Portage Path; while the whites on their part were not to go west of those bounds.

Vast schemes were at once launched by land speculators, the most successful having been the members of the Connecticut Land Company. In 1786 the Government gave Connecticut a strip of land extending one hundred twenty miles west of the Pennsylvania line, between the forty-first and forty-second parallels, as large as Connecticut herself, hence appropriately termed the "New Connecticut." The grant was also called the "Western Reserved Lands," abbreviated in time to "The Western Reserve," or "The Reserve." Connecticut gave five hundred thousand acres of this tract to the citizens of five towns, whose homes had been burned in the Revolutionary War, during the raids of Benedict Arnold. The beneficiaries through this grant formed "The

Fire Lands and Sufferers' Land Company." In 1795, however, the Connecticut Legislature abandoned the idea of retailing the remaining three million acres, and so sold the whole tract for forty cents per acre to the Connecticut Land Company, composed of fifty-six citizens of Massachusetts and Connecticut. Fortunately for Connecticut the sum of one million two hundred thousand dollars, received through the sale, was set aside for educational purposes. The Land Company had seven directors, one of whom was General Moses Cleaveland, who headed the first surveying party as far as the Cuyahoga River, which was half-way between the eastern and western boundaries of the Western Reserve.

Half of the Western Reserve, between the Cuyahoga River and the Pennsylvania line, was first sold. Disposition of the half between the Cuyahoga River and Sandusky had to be delayed, until it could be secured from the Indians. The surveyed area of the Western Reserve fell far short of original estimates. It had been taken for granted that the tract of land formed a parallelogram one hundred twenty miles long by seventy-one and a half miles wide, but fully one-third of the estimated area was found to be at the bottom of Lake Erie, the southern shore of that body of water, the northern boundary of the Western Reserve, running northeast and southwest, instead of east and west.

Before returning east members of Moses Cleaveland's party surveyed the "capital city" of the Western Reserve, and bestowed upon it the name of

the leader. With the Public Square as the center, one square mile was surveyed into fourteen streets with a total of two hundred twenty lots.

The assertion has been made that Moses Cleaveland did not merit the honor that has come to his memory, by reason of anything that he did to found the city that bears his revised name. From what is known, however, of General Moses Cleaveland, the city ought not to be ashamed of its title. He was a man of few words, but prompt in action; so sedate in appearance that he was often taken for a clergyman. A child of cultured parents, he was sent to Yale College, where he graduated in 1777. At the time of admission to the bar he was summoned to become captain of sappers and miners in the United States Army. After such military service the practice of law was resumed, and as a member of the Connecticut Legislature his record was honorable. As a member of the state militia he became in 1796 general of the Fifth Brigade, and died when only fifty-two years of age.

During the winter of 1796–1797 Cleveland had three inhabitants. During the summer of 1797 there was much sickness, and the first burial was made in the new cemetery on Ontario Street, at the corner of what is now Prospect Avenue. Ohio was admitted into the Union in 1803. By 1810 the population of Cleveland had grown to fifty-seven. The village was incorporated in 1815, when a charter was granted and Alfred Kelly elected president, only twelve votes having been cast at the polls.

The steamboat "Walk-in-the-Water" appeared in 1818 outside the port which could not be entered, not only on account of a prolonged storm, but also by reason of the sand in the mouth of the river. This first steamboat on Lake Erie had been built on the Niagara River near Buffalo and named after an Indian chieftain, and not on account of her appearance on the lake. When completed the craft lacked steampower sufficient to stem the current of the Niagara River, and so to the horsepower of the engines there had to be added the towing strength of fourteen yoke of oxen. The fuel used was wood, and the boat was three hundred tons burden, with accommodations for sixty cabin and a number of steerage passengers. She was wrecked in 1821 near Buffalo.

By 1820 the village of Cleveland was estimated to have contained one hundred fifty inhabitants, and at such a time the Stone Church was founded. The crack of the rabbit hunter's rifle in the copse north of the log court-house occasionally disturbed the worshipers. Very few dreamed that the place would ever rank higher than a rural village. General Moses Cleaveland had "opined" that it might become as large as Windham, Conn. Not until 1824, when it was selected as the northern terminal of the Ohio Canal, was there the slightest promise of any marked growth in population.

The soil was sandy and barren, and the atmosphere malarial; hence the surrounding country life first became more attractive than that of the unpromising

village. Newburgh's fertile soil, with the construction there in 1799 of the first flouring-mill in northern Ohio, gave to Cleveland the geographical rating of a "small village six miles from Newburgh." One of the Newburgh millstones has long adorned the Public Square in front of the Stone Church; the other is a stepping-stone in front of the Caine residence on Broadway near Miles Avenue.

The value of Cleveland real estate for taxation in 1815 was only twenty-one thousand sixty-five dollars; while the entire village vote in 1829, almost a decade after the founding of the Stone Church, was but forty-seven. Methodism in Cleveland had slow growth. In 1823 a member of the Hudson Circuit formed a class consisting of five women and two men, but it was not until 1841 that a church edifice was dedicated at the corner of St. Clair and what is now East Third Street. The Baptists formed their first church in 1833. Roman Catholics of various nationalities were in Cleveland between 1820 and 1835, but their formation into a parish came later.

Such were the religious forces working in Cleveland, from 1820 to 1835, during the decade and a half that the Stone Church depended upon the successive ministrations of six "Stated Supplies."

## II. THE DAY OF SMALL THINGS
### 1820 – 1835

For many years the Egyptians viewed with deep religious awe the annual overflow of the River Nile, because the sources of that enriching stream were shrouded in mystery. Finally when explorers sought the very heart of the Dark Continent, their hazardous efforts enlisted the admiration of the world.

Five installed pastors have ministered during the last eighty-five years to the spiritual needs of the Old Stone Church, whose century of influence is valued, not only by Cleveland Presbyterians, but also by the adherents of other Christian denominations. This deepening and enriching flow of spiritual power, however, came in great measure from sources little known; a fact that challenged the centennial historian to throw as much light as possible upon the first fifteen years of the century that has elapsed since the Old Stone Church was founded.

The day of small things should never be despised, a truth emphasized by Wordsworth when he wrote in a child's album, "Small service is true service while it lasts," and as Emerson asserted:

> There is no great and no small
> To the Soul that maketh all;
> And when it cometh all things are;
> And it cometh everywhere.

The five ministers and their assistants who have served the Old Stone Church during the last eighty-five years have never undervalued the pioneer work of the earlier "six stated supplies." Many pastors have enjoyed summer vacation trips to villages, where before their ordination they first "tried their wings" in flights of pulpit eloquence. What hearty greetings have been received by such visitors from the village worshipers who still recalled the "supply service" of earlier years!

Almost every historian who has described life on the Western Reserve, from 1800 to 1820, has laid stress upon the irreligious character of the pioneer settlements, and especially that of the village of Cleveland. The Reverend Samuel C. Aiken, D.D., in his twenty-fifth anniversary sermon delivered in 1860, gave one analysis of early conditions. Many of the first settlers were not friendly to religious institutions. There was an absence of law and order, of comfortable homes, schools, organized churches, and the luxuries of their former life. A considerable number had fled from New England, not only to improve their material conditions, but also to escape puritanical restraints and taxes imposed in New England for the support of the "standing orders of the church."

The New England Sabbath, enforced by rigid authority, had become to many a "weariness." The sanctuary had little attractiveness to a portion of the rising generation in the northeastern states, while the rigid family discipline maintained in the community

by the "constructors of public morals" had become irksome. In order to free themselves from such conditions many sought the new and cheap lands of Ohio, where they could believe anything or nothing to their hearts' content, without trouble from the civil authorities. For a number of years certain leaders in Cleveland were of this class; hence, according to Dr. Aiken, a majority of the first settlers either embraced infidelity, or were inclined in religious matters to a negative position. References have been made by writers to an effigy of Christ carried in ribald procession, and to a mock celebration of the Lord's Supper, but there is other testimony to the effect that too dark a picture of religious conditions on the Western Reserve, prior to 1820, ought not to be drawn.

Deacon Moses White, the Baptist layman who was elected secretary of the first Sunday School, organized in 1819, a year before the founding of the Old Stone Church, and who worshiped with the Presbyterians until 1833, when the First Baptist Church was established, was still an esteemed deacon in his church, when in 1870 the Reverend William H. Goodrich, D.D., delivered the semicentennial sermon. At the Sunday evening service held at that time, Deacon White spoke of the years prior to 1820, and asserted that the wickedness of the community had been exaggerated in many historical sketches.

According to the venerable Baptist authority, when the first ball was held in Cleveland the region had to be scoured for miles in order to secure young ladies

sufficient in number to form dancing partners, and inasmuch as there were no fiddlers in Cleveland an appeal for musicians had to be sent to Newburgh. Excessive illness reigned in Cleveland, and when there were no ministers to conduct funerals laymen at times officiated. According to Deacon White the first sermon to which he listened after having reached Cleveland was from the text, "One sinner destroyeth much good," but the preacher's influence over the community had been greatly impaired, not by any flagrant sin on his part, but mainly on account of a lack of professional common sense. He had incurred the resentment of the community, because while conducting the funeral of a prominent citizen the soul of the departed had been consigned to an unpleasant destiny.

At the semicentennial celebration in the Stone Church, Deacon White presented a memorandum which he had kept in 1818, when an informal religious society had conducted during that year eight Sunday services. The Reverend Thomas Barr, of the Euclid Church, had preached three Sundays and had received for his compensation eight dollars ten cents, evidently the total offerings taken at the meetings. Other ministers had received three dollars per Sunday; while the total amount raised during the year had been forty-three dollars twenty-nine cents, leaving a balance of one dollar thirty cents in the treasury. Deacon Moses White asserted that when the subscription list was passed for the support of the Reverend Randolph Stone, at the organization of the

Stone Church, it had been signed by fifty-seven men, and that included almost every male inhabitant in the village. Poverty rather than unbelief may have had more to do with the slow development of religious institutions on the Western Reserve. One thing is certain, and that is that many faithful Christians evinced a wholesome disposition to lay aside their shibboleths, and to unite most cordially in doing all that they could to lay foundations of churches, which slowly but surely extended a beneficent influence throughout the community.

Divine services were occasionally held in homes, whenever an itinerant preacher paid the settlement a visit. If a pioneer had been carried to the tomb without religious ceremony, upon the later arrival of a preacher a memorial discourse was wont to be delivered.

Thirteen years before the Stone Church was organized, a Presbyterian church had been founded at Euclid, afterwards known as Collamer, but now East Cleveland. This was the beginning of the present First Presbyterian Church of East Cleveland, organized August 27, 1807, by five families from Washington, Pa., who had constructed rude homes in the unbroken forest. The missionary in charge of the founding of this "Church of Christ in Euclid" was the Reverend William Wick, of Youngstown, Ohio. One tradition has it that the first service was held in the barn of Andrew McIlrath; another that the charter members gathered in the home of Nathaniel

Doan, the blacksmith at Doan's Corners, his name having been first on the church roll.

On March 15, 1810, this church was placed under the care of the Hartford Presbytery, which included the Western Reserve, without a western boundary, and was connected with the Synod of Pittsburgh. The first pastor was the Reverend Thomas Barr, who served from 1810 to 1820. He was the most pronounced Presbyterian minister in northern Ohio. Occasionally he preached in Cleveland and at Newburgh, while earnest Christians frequently drove from the two villages on the Sabbath to worship in the log church at Euclid. During the term of its use that crude sanctuary was said to have been the only church building on the Reserve. The first burial in the cemetery which still adjoins the modern stone edifice, in which the East Cleveland Presbyterian Church now worships, was that of the Reverend Thomas Barr's wife, who died in 1812. If the Stone Church is affectionately termed by Cleveland Presbyterians "The Mother of us all," the First Presbyterian Church of East Cleveland may be called "The Grandmother of us all."

The first of the "Stated Supplies" to serve the Stone Church during the first fifteen years of its existence was the Reverend Randolph Stone, one of the two representatives delegated by Portage Presbytery to effect the organization. Born at Bristol, Conn., in 1790, he was left an orphan in early life. A friendly minister prepared him for the sophomore class at Yale College, from which he graduated in 1817. He

was appointed at that time "butler," the last person to hold that office in Yale College. After teaching at Hopkins Grammar School, his theological training was received under the tutelage of Dr. Timothy Dwight. Licensure was received September 9, 1817, at the hands of the New Haven West Association, and the young minister at once set out for the Western Reserve as a home missionary. There had come the opportunity of succeeding the Reverend Dr. Benjamin Trumbull at North Haven, Conn., and likewise a call from Warren, Ohio, but the pastorate at Morgan, Ashtabula County, Ohio, was accepted. This was an offshoot of the Austinburgh Church founded by the Reverend Joseph Badger. Ordained and installed May 19, 1819, at thirty years of age he served the Stone Church in addition to his work at the Morgan Church. This was made possible on account of the "part-time" pastoral settlements then in vogue. Having assisted in organizing the Old Stone Church he was able to give the new enterprise "one-third part-time" until April, 1821.

After nine years' residence at Morgan, Ashtabula County, the Reverend Randolph Stone edited *The Observer*, the only Presbyterian paper published on the Western Reserve. In 1830 he returned east, and for five years supplied churches. Records show that he was again on the Reserve at the Willoughby Church in 1836. At the Ohio State University, Athens, Ohio, a year was spent in the chair of history and English literature. He probably died about 1843 at Parma, Ohio, when fifty-five years of age.

Comparatively little is known of the Reverend William McLean, the second stated supply. Evidently the first Judge Samuel Williamson had induced this minister to come to Cleveland from Meadville, Pa., to teach in the community, as well as to preach. He was one of the first teachers in the Academy, and there is a tradition that when the rumbling of an approaching thunderstorm was heard he would raise his hands and say with great solemnity, "Silence! This is the voice of God," and there was silence that could be felt. While teaching, this minister must have supplied churches, among which was the Brooklyn Church, afterwards the Ohio City congregation, his agreement with the Stone Church having bound him to "three-fourths time for one year." In March of 1821 he was married to Abigail Clark, of Newburgh, Ohio.

Although this supply service was brief, the record of the congregational activities is interesting. When the church met "to examine the state of personal religion and to devise the best means to prosper Zion's Kingdom," men and women constituted the assembly, but whenever ecclesiastical business was to be transacted, only the "Male Members" were invited, as shown by this minute:

> *May 6, 1822* – The Male Members of the Church [only four of them] met to decide what form of government this Church would adopt, and time when it is expedient to celebrate the Lord's Supper.

Both propositions were postponed to a later meeting, when the brethren adopted the following:

> *Resolved*, that this Church would prefer the Presbyterian mode of church government, but under existing circumstances it does not think it prudent to act upon the subject.

Such discretion on the part of the "brethren" could not have been prompted by any fear of the "sisters," but the statement reveals a peculiar vacillation during the first fifteen years, on the part of the "Male Members," between the Presbyterian and Congregational modes of church government.

Under the care of the Portage Presbytery the church sent a delegate to a stated meeting as early as 1822. The next year the "Male Members" tarried after a Sabbath service to resolve:

> That we esteem it both a privilege and duty to send a delegate to the first meeting of the Huron Presbytery to be held at Brownhelm.

Elisha Taylor was appointed to serve.

The Reverend William McLean ministered until January, 1823, when he was succeeded by the Reverend Stephen I. Bradstreet, who was employed for "one year at half time," and this minister served from September, 1823, to January 24, 1830, a period of over six years.

The Reverend Stephen Ingalls Bradstreet was a direct descendant from Governor Simon Bradstreet, of the Massachusetts Colony, and his famous wife, Anna Dudley Bradstreet, the colonial poetess. Born at Greenfield, New Hampshire, in 1794, and graduated from Dartmouth College in 1819, he studied theology at Andover Seminary. Delicate health

having precluded his entering upon foreign missionary work, the only satisfactory alternative was that of seeking destitute home missionary fields. He was first sent to Lynchburg and Staunton, Virginia, but convinced that the experience was too easy a westward preaching itineracy was undertaken, until Cleveland was attained. One reason for this course was that Mr. John W. Willey, the fifth lawyer to locate in Cleveland, and elected in 1836 the city's first mayor, had been a classmate at Dartmouth College of the earnest home missionary. Lawyer Willey had come to Cleveland in 1822, and the college chums were about thirty years of age when thus reunited. Cleveland had a population of five hundred, and when the Reverend Stephen I. Bradstreet closed his supply of the Stone Church in 1830, the city was credited with one thousand seventy-five inhabitants.

The opening of the Ohio Canal from Akron to Cleveland boomed the lake city, and a few tons of coal were shipped by canal from Akron to Cleveland, whose citizens disdained giving the doubtful fuel market, as long as there was abundance of wood. The primitive log court-house was displaced in 1828 by a new court of justice on the southwestern section of the Public Square. Four years later a new jail was located on Champlain Street, directly in rear of the second court-house.

During the years of the Bradstreet supply the Stone Church exhibited more comprehensive congregational activities. At each communion an offering was taken "to aid the General Assembly's Commis-

sioner's Fund." The "Male Members" convened April 14, 1825, to resolve:

> That this Church and Society will ask the assistance of the United Domestick Missionary Society of New York, in order to settle or retain a minister in this place, and that a meeting of the Society be held to make arrangements for accomplishing the object.

According to this record the "Male Members" welcomed the women to joint responsibility whenever financial affairs were to be discussed. The appeal forwarded to New York was "for aid to the Reverend Stephen I. Bradstreet for Missionary Labour in the towns adjoining, in consideration of his preaching one-half time amongst us in Cleveland." There evidently was no self-interest in this application, since it was for the support of a home missionary in needy fields near Cleveland, whose pioneer Presbyterian church paid for its own half-time claim upon the missionary's service. The spirit of self-support, as well as of missionary endeavor, so characteristic of the whole life of the Stone Church, was thus early manifested.

When the appeal was forwarded to the New York Society, relative to the wider usefulness of the Reverend Stephen I. Bradstreet, an offering was taken for the "Maumee Mission," established for the benefit of the Indians of northwestern Ohio. In 1828 another offering was taken for the support of a chaplain in the Ohio Penitentiary. The Reverend Stephen I. Bradstreet received one hundred dollars annually for the part-time service given the Stone Church. He

was ably assisted not only by Mr. Elisha Taylor, but also by Deacon Samuel I. Hamlen, both "dyed-in-the wool" Presbyterians. Samuel I. Hamlen, a carpenter by trade, also served as janitor of the church, in which he performed many arduous duties. Not only was there the tedious care of wood fires, but likewise the keeping of the room lighted by means of tallow candles, some of which weighed a pound. These were hung in high-back candlesticks upon the walls, and needed frequent snuffing. Occasionally this periodic attention left the worshipers in darkness. Without the convenience of matches, the candles had to be relighted from one in the sexton's lantern. Deacon Hamlen was a good singer, and when no minister was available he read sermons very acceptably. A conscientious man, strict in religious duties and highly exemplary in life, he held the sincere respect of the community.

The reception of members into church fellowship was delegated to the pastor and "Male Members," and for a number of years those received by certificate were examined, both as to doctrinal and experimental knowledge of Christianity, as were those who came upon confession of their faith, while both classes were "propounded as candidates." An example of the scrupulous care exercised in this matter was the case of Francis Williamson, who presented a letter from a Presbyterian church in Belfast, Ireland. On January 13, 1825, this individual

> Came forward and requested to be admitted into this Church. No member of the Church being acquainted

> with the religious character of F. Williamson it was voted to defer his admission until the next communion, and to invite him in the meantime to commune with the Church on the validity of the Church in Belfast.

How this Scotch-Irish Presbyterian accepted the proposed scrutiny of his religious status was not recorded, but before the time for final action came he had removed to another place.

That the law and the gospel were not in conflict during the Bradstreet period of supply is shown in the minute of April 14, 1823:

> *Resolved*, that Judge Kelley be requested to preside in the religious meetings of this Society on the Sabbath when we are destitute of preaching.

The church was formally incorporated January 5, 1827, when "twenty-eight gentlemen were created a body corporate and politic, under the name of the 'First Presbyterian Church of Cleveland.'" The names of the incorporators present a remarkable list of men influential in the earliest years of Cleveland. The applicants for the charter are worthy of a brief description of their professional and business careers:

Samuel Williamson came in 1810 from Pennsylvania, proprietor of a tanning business, one of the first trustees of the city, judge of Common Pleas Court and founder of a family long identified with the city and the Stone Church.

John W. Willey, a young New Hampshire lawyer, graduate of Dartmouth College, who came to the city in 1822, was a judge, state senator, and Cleveland's first mayor.

Horace Perry, for thirty years better known than his father, Nathan Perry, who came with the first party of surveyors to Lake County and then to Cleveland in 1806, was a large land owner.

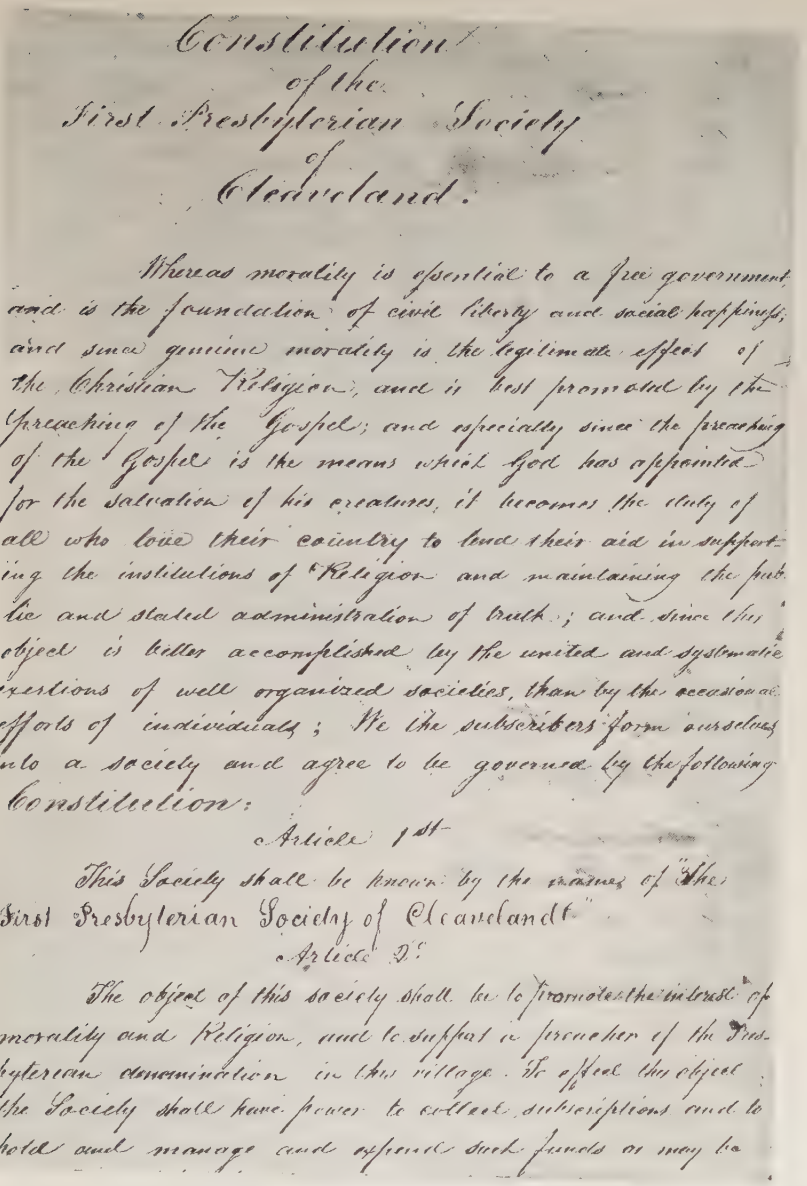
Ashbel W. Walworth, son of Judge John Walworth, who came from Connecticut to Fairport, Ohio, in 1800 and to Cleveland in 1806, held many offices in the early days of the latter city, and for seventeen years was a collector of customs.

Dr. David Long came at twenty-three years of age from Hebron, N.Y., and settled as Cleveland's first physician in 1810. For a while he also conducted a dry-goods business on Superior Street, until the increase of population demanded his full professional attention.

Jarvis F. Hanks, not only a sign painter, but also a portrait painter, was first superintendent of the Euclid Avenue Congregational Church Sunday School. His last residence was on Euclid Avenue, corner of East Ninety-third Street, at the present site of the Wason home.

Peter M. Weddell, a merchant whose store on Superior Street, corner of Bank Street, was first supplanted by the Weddell House and then by the Rockefeller Building, came from Pennsylvania in 1820.

Samuel Starkweather, a graduate of Brown University, who came from Massachusetts in 1827, was a born orator, a judge, a collector of customs, and for five years mayor.



Constitution
of the
First Presbyterian Society
of
Cleaveland.

Whereas morality is essential to a free government and is the foundation of civil liberty and social happiness; and since genuine morality is the legitimate effect of the Christian Religion, and is best promoted by the preaching of the Gospel; and especially since the preaching of the Gospel is the means which God has appointed for the salvation of his creatures, it becomes the duty of all who love their country to lend their aid in supporting the institutions of Religion and maintaining the public and stated administration of truth; and since this object is better accomplished by the united and systematic exertions of well organized societies, than by the occasional efforts of individuals; We the subscribers form ourselves into a society and agree to be governed by the following Constitution:

Article 1st

This Society shall be known by the name of "The First Presbyterian Society of Cleaveland"

Article 2d

The object of this society shall be to promote the interest of morality and Religion, and to support a preacher of the Presbyterian denomination in this village. To effect this object the Society shall have power to collect subscriptions and to hold and manage and expend such funds as may be

REDUCED FACSIMILE OF A PORTION OF A PAGE OF THE RECORD BOOK OF THE SOCIETY

Samuel I. Hamlen was a highly respected carpenter, who came from Massachusetts in 1818.

Samuel Cowles, a graduate of Williams College, who came from Connecticut in 1819, was a lawyer of wide reputation, a judge, and very successful business man.

Jewett Prime, a young man from New England, became editor and publisher of the Cleveland *Herald* in 1826, but died two years later.

William Bliss was a jeweler who came from Connecticut in 1816.

George Kirk came from Canal Fulton, Ohio, in 1820, and became Cleveland's first "City Marshal."

David H. Beardsley came from Connecticut in 1826. He was a school teacher, state senator, associate judge, for twenty-three years collector of the Ohio Canal, auditor and recorder of Cuyahoga County, who worked in the log court-house, and whose beautiful penmanship is preserved not only in the court records, but also in the Stone Church records, he having been the first secretary of the Church Society. His daughter became the wife of William Bingham.

James Douglass was a cabinet-maker who came about 1825 and who left the city in 1837.

Nathan Perry, Jr., could speak several Indian languages. He was a fur-trader, the founder of Perry estate on Euclid Avenue, corner of East Twenty-second Street. His daughter became the wife of Senator Henry B. Payne.

Herchel Foote, an enterprising young man, came

from Utica, N. Y., in 1819, to establish a bookstore on the site of the present Marshall Drug Company, Superior Avenue and Public Square. He was a good singer, the leader of the Stone Church and other choirs. In later life he became justice of the peace and postmaster in East Cleveland.

Gurdon Fitch came in 1826 at the age of forty years. He was a tavern-keeper, active in city affairs, father of Miss Sarah Fitch, who was long associated with the work of the Stone Church.

Thomas Davis, a shoemaker, came from England in 1820. He had a shop on Erie Street, where the Cleveland Trust Company now is located. He became a worker in the Mayflower Mission and was a charter member of the Woodland Avenue Presbyterian Church. He was the father of one of the founders of the Davis and Hunt Hardware Company.

Thomas P. May came from New York State in 1825. He bought Elisha Taylor's dry goods store. His daughter married Burritt Horton of the Alcott and Horton wholesale dry goods firm.

Edmund Clark came from Buffalo in 1825, when twenty-six years of age. He became the partner of Peter M. Weddell. He was a merchant, railroad capitalist, banker, and insurance company president.

Ziba Willis, a printer, came with his brother in 1819, at twenty-four years of age. He was the founder and editor of the Cleveland *Herald*, which existed for sixty-six years.

Philip B. Andrews came in 1820, when twenty-four years of age. He was a gunsmith, iron founder,

engine builder, and the brother-in-law of Charles G. Finney, of Oberlin College.

James Belden was the proprietor of Merwin's tavern, afterwards the Mansion House.

Richard Hilliard was a prominent merchant from 1824 to 1856. He was a member of the firm of Hilliard and Hayes, which handled at first retail and later wholesale dry goods. His home became in turn the residence of Governor Todd and then of the Grasselli family.

John Blair came from Maryland in 1819. His first home was on St. Clair Street, the present site of Engine Company No. 1. Later he moved to Prospect Street, corner of Blair Lane, now Fern Court. He was the owner of warehouses, was in the commission fur business, and had other interests.

Of E. C. Hickcox little is known.

Few pioneer churches were blessed with as influential a body of incorporators as was the case of the Stone Church. At their first meeting, held the first Monday in April, 1827, Judge Samuel Cowles called the meeting to order, and Dr. David Long was chosen secretary *pro tem.* Judge Cowles became the first president of the society; David H. Beardsley the secretary, and Peter M. Weddell treasurer. The first board of trustees was composed of Samuel Williamson, Samuel I. Hamlen, Ashbel W. Walworth, Horace Perry, and Dr. David Long.

At this first meeting in 1827 the problem of securing a house of worship was discussed, but no definite action was taken until April 8, 1828, when subscrip-

tions were solicited. A year later a committee was appointed to estimate the cost of a modest structure, but having failed to act, Samuel I. Hamlen, the carpenter, was requested to ascertain the expense of erecting a wooden building, forty-five by sixty feet, without basement and with steeple seventy-five feet high; also the expense of a building fifty by seventy feet, with a steeple one hundred feet in height. Mr. John M. Sterling, a prominent lawyer, and father of Dr. Elisha Sterling, one of the best known surgeons in Cleveland, was appointed to wait upon the subscribers, in order to obtain their consent to either plan for a wooden structure. He reported their adverse attitude to anything but a brick or stone edifice, as specified in the original subscription paper. The society then voted to circulate another paper for the construction of a wooden building forty-five by sixty-five feet in dimensions. Dr. David Long, who was given the task of securing signatures, reported no interest in the proposition.

Dr. Long then offered to rent, for one hundred dollars a year, the large room in the third story of his new brick block on Superior Street, where the American House now stands. The room was to be finished for the purpose, leaving the slips and pulpit to be constructed by the church society, and to remain its property. The trustees were granted power to sell all or part of the slips, as they deemed expedient, such sales to defray the cost of the equipment. This was the beginning of the sale of slips or pews, as a mode of church construction, as well as of support.

Although the sale of pews continued in the construction of later Stone Church buildings, it has generally disappeared as a practice among Christian churches.

In 1830 Shoemaker Thomas Davis became a trustee. When at twenty years of age he reached the mouth of the Cuyahoga River, concluding that the cluster of cabins could not be Cleveland, he walked to Newburgh before he discovered his mistake. His first customer came Sunday morning. "I never work on Sunday," he said, whereupon the customer replied, "There's no such day in this town." "Then I have brought it," said the shoemaker, who rain or shine walked each Sunday to the Euclid Church, now the First Presbyterian Church of East Cleveland. On April 4, 1831, the church society accepted subscriptions secured the previous April and decided to proceed with the work of building. A minute shows that a lot had been given to the society by Mrs. Sophia L. Perry, probably for a church site. This lot was sold and the proceeds applied to the building fund.

No building enterprise, however, was inaugurated during the leadership of the Reverend Stephen I. Bradstreet, the close of whose important ministerial service in the Stone Church was thus recorded:

> *January 24, 1830.* The Rev. Stephen I. Bradstreet, who has labored in this Church and congregation for some years past, closed his labors by preaching this day his farewell sermon.

In his twenty-fifth anniversary sermon Dr. Aiken had this to say of this minister:

> Of the six clergymen who supplied this church the

> Rev. Stephen I. Bradstreet labored much the longest. Often have I heard him spoken of by the old inhabitants, as an able, self-denying and faithful minister, who received for his services more affection than money.

There are other sources of information, however, that should exalt this servant of Christ in the estimation of this generation. After two attempts had been made to establish a Presbyterian family paper on the Western Reserve, the Reverend Stephen I. Bradstreet founded in 1834 the *Observer*, which, printed at Hudson, Ohio, continued an influential religious journal until it was finally absorbed by the New York *Evangelist*. When preparations were made to found Western Reserve College at Hudson, Ohio, each one of the three Presbyteries on the Reserve appointed two ministers and two laymen to constitute a board of managers, or trustees. Huron Presbytery selected the Reverend Stephen I. Bradstreet as one of its two ministerial representatives. The corner-stone of the first building erected on the campus of Western Reserve College was laid April 26, 1826, with elaborate ceremony in the presence of a large assembly.

> A procession was formed at Mr. Hudson's home and moved to the meeting-house, where there was prayer and singing. The procession then moved to the college campus, where an address was delivered in Latin by Rev. Caleb Pitkin, and the stone was laid with Masonic ceremonies. The procession then returned to the meeting-house, where Mr. Bradstreet delivered an address on the principles which actuated the trustees in the work they had undertaken.

The address was printed in the Cleveland *Herald*, May 5, 1826.

This home missionary, who supplied for six years the Stone Church, must have been held in high esteem by his brethren, in respect to both his ministerial and to his educational ability. Afterwards he was instrumental in raising funds for Western Reserve College, which early gained the name of "The Yale of the West." The life of the Reverend Stephen I. Bradstreet "burned out" in January of 1837, when only forty-three years of age. Mrs. Bradstreet was an accomplished writer, and contributed under the name "Sophronia" many articles to the religious press. She and her husband were long remembered in Cleveland for their work of caring for the sick and dying, in the great epidemic that attended the opening of the Ohio Canal. She survived her husband twenty years. The graves of the Reverend and Mrs. Stephen I. Bradstreet are, together with those of two children, at the right of the western entrance of Erie Street Cemetery. Only the inscription "Rev. Stephen I. Bradstreet" can be deciphered at the top of the modest slab of marble. A son graduated in 1850 from Western Reserve College and died in California. The only remaining son, Edward P. Bradstreet, Esq., is the oldest member of the Cincinnati Bar.

The shortest period of supply in the Stone Church was thus recorded:

> On the second Sabbath of June, 1830, the Rev. John Sessions commenced his labors, as a minister of the Gospel in this Church and Congregation, having been employed to preach for one year.

The following is the sequel:

> *August 2, 1830.* After twelve weeks' labor, Rev. John Sessions was released from the contract formerly made with him.

The little group of Presbyterians in Cleveland then welcomed a theological student, when on July 10, 1831, Mr. Samuel Hutchings was employed for one year. In many records the name has often been spelled "Hutchins," but "Hutchings" was the correct form. Born in New York City, September 15, 1806, and prepared at Bloomfield, N. J., for Williams College, he was graduated from the latter institution in 1828, and three years later from Princeton Seminary.

The Presbytery of Cleveland was formed in 1830, and this young man was its first case of ordination, November 8, 1831, at Elyria, Ohio. In the fall of 1831 the Reverend Samuel Hutchings returned to New Haven, Conn., to marry Miss Elizabeth Coit Lathrop, who was a sister of Christopher Lathrop, one of the earliest deacons of the Stone Church, who came to Cleveland in 1831. This pioneer deacon had probably been drawn to the Western Reserve for the reason that the Reverend Daniel Lathrop, a brother, had previously settled at Elyria, Ohio, where he was pastor of the Presbyterian Church. Young Hutchings had evidently offered himself to the American Board of Commissioners for Foreign Missions, and was awaiting appointment to some field, when his brief missionary service on the Western Reserve was undertaken, for he was appointed a missionary to

Ceylon, India, December 18, 1832, soon after leaving Cleveland.

Enthused over new movements, churches often act as though the schemes devised for advance work had never before been employed. A Student Volunteer Movement started at Williamstown, Mass., in 1806, long before the more modern one. "Surveys" and "Every Member Canvasses" appear novel methods of efficiency in churches, yet years ago the Stone Church parish was divided into districts for the house-to-house visitation of lay workers.

Presbyterial Ladies' Missionary Societies were considered new forty years ago, but a Ladies' Missionary Society was perfected in the Stone Church almost ninety years ago, when in 1831 a dozen young ladies formed such an organization. Miss Sarah C. Van Tyne (also spelled Van Tine) was directress of the society, and Mrs. Charlotte Hutchings the first secretary. These women went later to foreign fields, the one as Mrs. Sarah Adams to the Zulus of South Africa, and the other as the wife of the Reverend Samuel Hutchings to Ceylon. The late Mrs. Mary H. Severance served for twenty years, or as long as her membership continued in the Stone Church, as secretary of this Ladies' Missionary Society. Fortnightly and then again monthly meetings were held for forty-two years, before ladies' missionary societies became the rule in the churches of Cleveland Presbytery.

Toward the close of the year's service rendered by the Reverend Samuel Hutchings, or September 9,

1832, the following action was taken on the ever-recurring problem of church government:

> Whereas some of the members of the Church prefer the Congregational mode of church government and some the Presbyterian mode, therefore, resolved, that the Officers of this Church be to all members who prefer the Congregational mode only as a Standing Committee or Deacons, and that such members shall be entitled to all privileges in this Church, which they could enjoy were there only a Standing Committee or Deacons for its officers. But all members professing to be governed by the Presbyterian mode may be governed by Ruling Elders.

Such a mixture of Presbyterian and Congregational ecclesiastical practices can be understood only by a study of the "Plan of Union" to be described.

The subsequent career of the Reverend Samuel Hutchings, for a year a stated supply of the Stone Church, is interesting. He and his wife sailed in 1833 for Ceylon, India, where ten years were given to the revision of the Tamil Bible, and to the compilation of the Tamil-English Dictionary. On account of ill health the Reverend Mr. Hutchings returned to the United States and was released in 1847. He served at Brookfield, Mass., 1847–1851; was principal of a female seminary, New Haven, Conn., 1851–1856; of a similar school at Wilkesbarre, Pa., 1856–1857. After supply and educational work he removed to Orange, N. J., where he devoted himself to literary service until his death, September 1, 1895, at eighty-nine years of age, having contributed over one thousand articles to *Chambers' Encyclopedia*. In addi-

tion almost all the biographical sketches in the *Encyclopedia of Missions* were prepared by him. Williams College in 1888 conferred upon him the honorary degree of doctor of divinity.

Toward the close of the Hutchings period of supply in the Old Stone Church, agitation again arose over the possibility of erecting a permanent church home. While plans were being matured an effort was made to secure a suitable leader, and as a result the Reverend John Keep, of Homer, N. Y., came to the Stone Church December 1, 1833. Before his arrival there had arisen one more discussion over the mooted problem of church government, precipitated this time by the Congregational element, which mustered an extra showing of strength, according to the following minute:

> *Resolved*, that whereas more than twenty of the Male Members of this Church have publicly expressed their preference for the Congregational mode of Church Government, and but three their preference for the Presbyterian mode, and, whereas there have been five regularly notified meetings of the Church to consider the subject of change and each one invited to attend and to give his opinion, Therefore it is Resolved, unanimously, that this Church will for the future be Congregational in the mode of government.

Soon after the arrival of the Reverend John Keep, thirty persons were received by letter into the church, and five upon confession of their faith. With this inspiring ingathering, however, the pendulum of church government swung toward the Presbyterian polity of sessional control, according to this minute:

> *Resolved*, that the executive business of this church including cases of discipline, the examination of candidates for admission into the church, and their dismission be for the period of one year from this date committed to seven brethren.

An additional proviso was adopted in the matter of discipline giving the liberty of an appeal from the "Executive Committee," either to the whole church or to the Presbytery.

It is likewise striking that at the time the congregation resolutely assumed the task of providing a permanent house of worship, the missionary spirit which has so signally marked the whole history of the Stone Church increased. Monthly concerts for the study of missions and for prayer in their behalf were inaugurated, and at the close of 1832 an offering of one hundred dollars, a large sum for benevolence in those days, was remitted to the American Board of Commissioners for Foreign Missions, supported alike by the Congregational and Presbyterian churches.

The construction of the first "Old Stone Church" was attended by many difficulties, due chiefly to the scarcity of money. Donations were made of stone, lumber, and other building materials; some in store pay, but not until a loan had been secured did the work hasten to completion. In 1832 Samuel I. Hamlen, the carpenter-sexton-sermon-reader, was appointed to oversee the work at two dollars a day. Dr. David Long was authorized to purchase supplies, while a committee composed of P. M. Weddell, T. P. Handy, and A. W. Walworth appealed for funds.

Finally a loan was secured from the Commercial Bank of Lake Erie. Evidently Dr. David Long, T. P. Handy, A. W. Walworth, Samuel Cowles, and John Blair assumed responsibility for the loan, for in 1835 the fire insurance policy of five thousand dollars was assigned to these members. This debt was not paid as late as 1841, when Orlando Cutter, F. W. Bingham, and Dr. David Long were appointed to submit three plans for payment of debt; permanent sale of the slips, subject to an annual tax; the creation of a stock company with five thousand dollars capital, at six per cent., and the attempt to raise the debt by subscription. The records do not reveal the method adopted whereby the debt was raised, but the mention of new stock certificates in place of lost ones intimates that stock was sold. The debt April 3, 1848, or fourteen years after the dedication of the church edifice, amounted to three thousand six hundred dollars, and then arrangements were made for its payment.

The dedicatory sermon was delivered by the Reverend John Keep on February 26, 1834. The text was *Psalm* 5 : 7.

> But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

The building site, which cost four hundred dollars, is the one still occupied on the north side of the Public Square, at the intersection of Ontario Street. It was purchased by ten citizens, namely Samuel Williamson, Samuel Cowles, John M. Sterling, Leonard Case,

Harmon Kingsbury, Nathan Perry, Peter M. Weddell, Samuel Starkweather, Ashbel W. Walworth, and Edmund Clark. This remarkable list contains three names not included among the incorporators, John M. Sterling, Leonard Case, and Harmon Kingsbury. John M. Sterling came from Connecticut and became one of the leading lawyers of Cleveland. He was the father of Dr. Elisha Sterling, who practiced medicine and surgery many years in the city of his birth. Leonard Case was the son of a poor German couple living in Pennsylvania. They moved in 1800 to Warren, Ohio, where Leonard at fourteen years of age was stricken with infantile paralysis which seriously crippled him. He secured a position in the recorder's office at Warren, and became very familiar with the records of the Connecticut Land Company. He then became cashier of the Commercial Bank of Lake Erie in Cleveland, studied law and dealt in real estate the rest of his life. His home was at first a small frame house, standing upon the present site of the post office. His children, William and Leonard Case, Jr., became very prominent and influential men in the community.

Harmon Kingsbury, one of the donors of the church site, served as a trustee of Western Reserve College from 1824 to 1844, and was described as a resident of Lorain County, but in the later forties Cleveland directories gave him as a resident living on Prospect Street, and his occupation that of a farmer.

The site upon which the Stone Church stands was sold by Joel Scranton to Samuel Cowles, provided

that within three years the latter sold the property to the First Presbyterian Society at the price of four hundred dollars, for the purpose of the erection of a meeting-house thereon. The four hundred dollars was contributed as follows: Samuel Williamson, Samuel Cowles, Leonard Case, Peter M. Weddell, Nathan Perry, and Harmon Kingsbury each gave fifty dollars; while twenty-five dollars each was contributed by John M. Sterling, Samuel Starkweather, A. W. Walworth, and Edmund Clark. No deed was ever found conveying this property from Samuel Cowles to the Stone Church. So great was the confidence placed in this early judge, the first president of the Church Society, that the land stood in his name for many years after his death. Not long before he died Judge Samuel E. Williamson gave his opinion that the present owners have a clear title to it. Written releases had been obtained from all the heirs of the ten donors, with the exception of two whose heirs could not be found.

For primitive times the edifice dedicated was considered fine, substantially constructed of gray sandstone, rough hammered. It was fifty-five by eighty feet, finished in the Tuscan order of architecture, with bell section and dome. The front was divided with pilasters composed of cut stone, with a flight of spacious steps leading to the main entrance. The entablature was plain, yet tasteful and commanding. The interior was finished on the first floor with eighty-four pews, and a full gallery suspended from the ceiling by iron rods. The ceiling was elliptical

and the finish plain. The total cost of the edifice was nine thousand five hundred dollars. In the afternoon of the day of dedication the "slips" were rented for one year, assuring an income of two thousand dollars, out of which the incidental expenses and salary of the pastor were to be paid first, and then the surplus applied to the payment of the debt.

Until the dedication of this first edifice the service of song had been confined mainly to the use of Watts' hymns. In 1827 Mr. and Mrs. Benjamin Rouse came to Cleveland from New York City. They were Baptists, but as agent of the American Sunday School Union, Mr. Rouse at first became a strong supporter of the work in the Stone Church. Later he organized Trinity Sunday School in 1830, and the First Baptist and First Methodist Episcopal Sunday Schools in 1833. He was a fine singer, and brought to the religious life of Cleveland a needed inspiration in all musical services.

This Sunday School missionary of musical ability became in course of time Deacon Rouse of the First Baptist Church, a citizen of considerable influence in the growing community. The story has been told that this good deacon began to construct in 1858 a family vault in Erie Street Cemetery. The work did not progress as he desired to see it advance, and not feeling well he exclaimed one day to the workmen, "I shall be dead before this vault is done." He then began to visit the cemetery every working day and was finally tempted to join the workmen in labor. The exercise gained through the daily walk and

manual toil brought immediate improvement in health, and in his case thirteen years passed before the vault was needed.

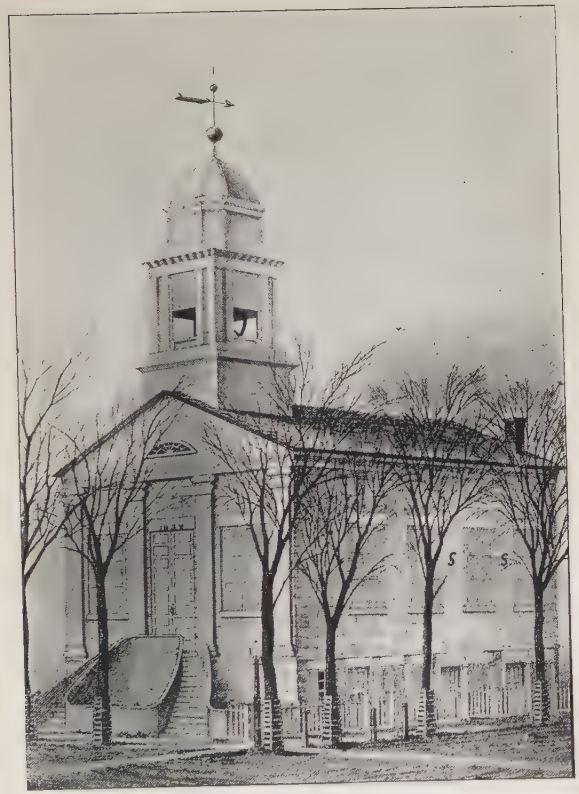
Not only the coming to Cleveland of Deacon Benjamin Rouse, but also the arrival of Mr. Truman P. Handy in vigorous manhood, gave fresh impetus to the musical part of public worship. Mr. and Mrs. T. P. Handy became great favorites in musical circles within and without the church. Anthems having been introduced into church worship, at the time of the dedication of the first Stone Church edifice, one was rendered with special effect. With Mr. Tuttle as choir master, Mr. and Mrs. T. P. Handy and a full choir of voices occupied the singers' seats, while Mrs. Tuttle sat in the audience a couple of pews from the pulpit. The audience had been accustomed to face the gallery during the singing. From the choir there came the anthem, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in." In response to this volume of music from the gallery there arose a sweet voice from the front of the audience, "Who is this King of Glory?" and the choir made answer, "The Lord, strong and mighty, the Lord mighty in battle."

Thus the transition from the more simple praise of Watts' hymns was safely made in the Stone Church at the dedication of its first home. The minister and official boards wisely followed the natural vantage of the dedicatory occasion with a series of protracted meetings. These special services continued nineteen days and were well attended, and

as a result the membership was greatly strengthened. Among those who united with the church at the time of this marked influx was Mr. John A. Foot, a member of a distinguished Connecticut family, his father having been governor and United States senator. The famous Admiral Foot of Civil War times was a brother. Having graduated from Yale College, Mr. John A. Foot practiced law seven years before coming to Cleveland in 1833. He formed at once a partnership with Judge Sherlock J. Andrews. His life was characterized by a wonderful fidelity to every interest of the Stone Church, in which he served as ruling elder forty-six years, a term extending through the pastorates of Drs. Aiken and Goodrich, and through a goodly portion of Dr. Haydn's service, including the pastorate of Dr. Arthur Mitchell. He died June 16, 1891. His sainted wife, formerly Mrs. A. D. Cutter who died a year later, was also a remarkable worker in the church.

Prominent among the earliest families were those of Orlando and Abilene Cutter, brothers who came to the Reserve as early as 1818. They were merchants of prominence. The second wife of Orlando Cutter was the daughter of Richard Hilliard, the pioneer merchant; while the widow of Abilene Cutter became in later life Mrs. John A. Foot. Members of the Cutter families were for many years prominent workers in various Cleveland Presbyterian churches.

It was at this period of early church building and of preparation for the calling of the first installed pastor, that Judge Sherlock J. Andrews commenced



THE ORIGINAL OLD STONE CHURCH

his long helpful connection with the Stone Church. He had come from Wallington, Conn., in 1825, and although only twenty-five years of age he had graduated from Union College and had completed his legal studies. He maintained a pew in Trinity as well as in the Stone Church, having been reared in the Protestant Episcopal faith, but his greater religious activity was in the Stone Church, of which Mrs. Andrews was a devoted member. They first resided on Water Street near the old lighthouse, and then they moved two doors west of the Stone Church on the Public Square. As a member of the bar, a congressman and a judge on the bench he attained a high reputation; while his influence in the Stone Church continued to the close of life. He served a number of years as president of the Board of Trustees and was a warm supporter of Drs. Aiken,Goodrich and Haydn. His daughter Ursula Andrews married Mr. Gamaliel E. Herrick, who for many years was also a worthy official of the Stone Church. Mrs. Elisha Whittlesey of New York City is the only surviving child of Judge Andrews, but two grandchildren, Mr. Frank R. Herrick and Miss Ursula Herrick, are now members of the Stone Church, while the late Mrs. Andrew B. Meldrum was also a granddaughter.

It may be instructive, as well as interesting, to see the Village of Cleveland, at the time of the erection of the primitive edifice of the First Presbyterian Church, as the incipient city was viewed by a North Ireland emigrant who came to the Western Reserve about 1832. He resided in Cleveland until after 1834,

and then removed to Newburgh, where for many years he was a member of the Miles Park Presbyterian Church. The greater part of his farm is now occupied by Harvard Grove Cemetery.

This Mr. Isaac Reid left a ledger in which not only various financial accounts are to be found, but also copies of letters which he sent to friends in Ireland. A few extracts are given:

> We are now on the high and sandy banks of Lake Erie. Fifteen years ago this village had a few shanties, and not far away were Indians. Land prices around the border of this town are so high as to sell at $20 per acre, and within four miles of the village you pay from $8 to $16 per acre, according to improvements. Beef is three and four cents a pound; potatoes two shillings a bushel; butter one shilling; tea and coffee the same as at home. We have rented a house and a good sized lot [River Street] for $65 a year. This is a fine place for young men and women. Young men get from $10 to $15 a month and board. Young women from $4 to $6 a month and they live better than the best farmers' daughters in Claughen. They are not treated like servants here. This is a country far preferable to Ireland. I went to work for Mr. Andrews at $20 per month in his engine-shop. He is a fine man, a deacon in the Presbyterian Church. South of here lies the canal, three hundred miles to Portsmouth. There is great business on this canal, the boats passing and repassing like the stages with you on the Dublin Road. A multitude of schooners come in every day, and from here the goods go to the Ohio River, a great place of business, and beautiful I am told. There are upwards of three hundred steamboats on this river, and they trade from Pittsburgh to New Orleans, and from there to all places of the world. There are twelve steamboats

on Lake Erie, and we have from two to four a day. The Presbyterians, Baptists, Methodists and The Church [Episcopal] are here, and every one has its own bell. There is also a Bethel Church. This last summer the Presbyterians built a new church and it is twelve days since the first sermon was preached in it, and during that time there have been twenty-four sermons, besides two to three prayer-meetings and lectures every day. It is not for money the preachers preach here. All they want is a living. I have attended these meetings, as often as convenient, and during that time there has been more good done the sinner than I ever saw in all my life. There is a sect of people here called Baptists. They go into the water and a few days ago they baptized four and there was a great crowd of spectators. December 8th they baptized four men and two women. After the sermon the minister and the whole congregation went down to the lake. The minister went four feet into the water and dipped them right under. This we think strange to see. This country differs far from home.

The statement made by Isaac Reid, in enumerating the early churches of Cleveland, that each had its own bell, suggests a peculiar task imposed by law upon the sextons of those times. The village ordinance ran:

> The sextons of the several churches which are now, or may hereafter be furnished with bells, shall, immediately on the alarm of fire, repair to their several churches with which they are connected, and diligently ring the bells of said churches, during twenty minutes, and in such manner as directed by the chief engineer, unless the fire be sooner extinguished, with penalty of $2 for every omission.

In case of a prolonged conflagration there must have been strong temptation on the part of sextons to

choose the fines, in preference to the physical exercise, but in all probability the village youth flocked to the churches to take turns at the bell-ropes.

During the year of dedication of its first church home, the Stone Church congregation was challenged to adopt a permanent attitude, not only toward the manufacture and sale of intoxicating liquors, but also against the use of "ardent spirits," as a beverage. The challenge came in a manner thus described:

> E. F. G. appeared before the executive committee and gave his reasons for vending ardent spirits, having presented a letter for admission to the church. Question, Shall a person who vends ardent spirits be received as a member of this church? Unanimously the opinion of the committee was that E. F. G. should not be received as a member, as long as he vends ardent spirits.

The executive committee's action reported to the congregation received this ratification:

> *Resolved*, that in the opinion of this church, with the light now shed upon the subject, the use of ardent spirits as a drink, or the making and trafficking in the article, except as a medicine, is an immorality. *Resolved*, that henceforth candidates for membership in this church and persons received by letter from other churches be required, as a condition for reception, to abstain themselves from the use of ardent spirits, as a drink; not to furnish it to those in their employment, nor to vend or make the article, nor in any way, except as a medicine, or for chemical purposes to encourage the use of it.

Such a position, taken eighty-six years ago, did not leave the outside world in doubt regarding the attitude of the Stone Church in reference to the manufacture, sale, or use of ardent spirits.

Seldom do the official minutes of a church record weddings, but one held in the Stone Church Sunday evening, November 2, 1834, was of such importance that the secretary of the society made this minute:

> N.B. Sarah Van Tine a member of this Church was married in the Church on Sabbath evening November 2, 1834, to Dr. Newton Adams, preparatory to their going on a Mission to the Zoolahs of South Africa. The outfit contributed by the Church and Congregation amounted in Value to upwards of Four Hundred Dollars.

Miss Sarah Van Tyne (also spelled Van Tine) was born April 2, 1800, at Auburn, N. Y. At fourteen years of age her mother's death placed the care of her father's family upon her. After having taught in Auburn and Oswego, N. Y., she came in 1831 to reside with a brother in Cleveland. Asiatic cholera raged at the time, and this young lady was among the few who nursed victims fearlessly. The Bethel Sunday School enlisted her interest, and there she became the teacher of poor children, as no public school for their educaton existed. The work became, however, the first school to be supported by public funds.

Dr. Newton Adams came to Cleveland in 1834 to study medicine, preparatory to his going as a medical missionary to the Zulu tribes of South Africa. Having become prominent in the Young Ladies' Missionary Society of the Stone Church, Miss Van Tyne came into intimate association with Mrs. Samuel Hutchings, who, with her husband was anticipating missionary service in Ceylon. After Dr. Adams left Cleve-

land and had received his appointment under the American Board, he proposed to Miss Van Tyne that she join him as his wife in the foreign work. The Reverend John Keep, concluding that the wedding might increase popular interest in foreign missions, announced the Sunday evening event which was largely attended.

The Zulus were a superior class among the African tribes, and the young missionaries had become interested in Africa by reason of the growing anti-slavery sentiment in this country. Dr. Adams, physically the stronger of the two workers, died in 1851 after seventeen years of service; whereas the wife labored three years longer, when ill health forced a return to this country. The closing years of her consecrated life were spent in four different Cleveland families, in each of which she proved a blessing. At seventy years of age she passed away, November 1, 1870, in the home of her friend of many years, the late Mrs. Mary H. Severance.

This missionary left a legacy of one thousand dollars, the first gift toward the founding of the Woodland Avenue Presbyterian Church, in which there is a memorial window, the gift of the "Sarah Adams Band." She was buried in Woodland Cemetery.

In more recent years one of the missionary homes at Wooster, Ohio, the gift of the late Elder Louis H. Severance, was named in honor of this friend of his mother.

During the ministrations of the Reverend John

Keep the first colony departed to help form another church. Nineteen members were granted letters December 17, 1834, to the "Brooklyn Church," not the Archwood Congregational Church, originally known as the Brooklyn Church, but a new religious enterprise across the Cuyahoga River on Detroit Street. It became popularly known as the "Village Church," in Ohio City, and was the beginning of the present First Congregational Church of Cleveland.

After his service in the Stone Church, the Reverend John Keep became pastor of this village church west of the river. During his leadership in the Stone Church one hundred twenty-one members were added, increasing the roll to two hundred fifteen persons. During the year thirty-seven had been dismissed; one had died and one had been excommunicated, leaving a total membership of one hundred seventy-six, with an average attendance of four hundred upon divine worship.

The last of the "six stated supplies," who prepared the way in the Stone Church for the calling of the first installed pastor, was no ordinary home missionary. The Reverend John Keep was the seventh child of a farmer in Longmeadow, Mass., where he was born April 20, 1781. After graduation from Yale College he taught, and then studied theology with the Reverend Azel Backus and the Reverend Asahel Hooker. Before ordination he had been invited to Blandford, Mass., where a church was divided into warring factions. There he was ordained

and installed in a pastorate which continued sixteen years. In May, 1821, two calls were considered, one to the Congregational Church at Homer, N. Y.; the other to Brunswick, Maine, where the congregation included the faculty and students of Bowdoin College, and where he would have had to teach moral philosophy. The call to Homer, N. Y., to a church of four hundred members, was accepted. Dissatisfaction finally arose over a case of discipline, and in 1833 the pastor's sympathy with the "new measures" adopted by revivalists added more oil to the flames. He was a trustee of Hamilton College from 1827 to 1834, and of Auburn Seminary from 1832 to 1834. Although during his Homer, N. Y., pastorate five hundred forty-two members had been received, he accepted the call to the First Presbyterian Church of Cleveland. One of the earlier stated supplies of the Stone Church, the Reverend Stephen I. Bradstreet, had taken an important part in the founding of Western Reserve College at Hudson, Ohio.

The Reverend John Keep, a later supply, became prominent in the establishment of Oberlin College. Elected a trustee of that institution in 1834, he was also president of the board of trustees. Although but fifty-three years of age, he began to be called "Father Keep," by which title he was endeared to Oberlin. Having long been opposed to slavery his vote was the one that decided the admission of colored students to the college classes.

With the abolition of slavery the formal admission of negroes to classes at Oberlin brought considerable

fame to the college, but without such a formal vote of admission, many northern colleges were at the time educating negroes. One had graduated in the first class at Western Reserve College, while others were in the preparatory department. A negro had graduated in the first class at Lane Theological Seminary, from which there was a sensational exodus of students to Oberlin; still the admission by a majority of one gained the greater renown.

In 1836 the financial agency of the college was accepted by Father Keep, but that work was interrupted by the panic of 1837, and for two years the supply of churches was resumed. In company with another Oberlin official he went in 1839 to England to secure funds, and after eighteen months abroad they brought back $30,000, which saved Oberlin College from impending bankruptcy. Preaching in Ohio and New York State was then resumed for a decade, when in 1850 Oberlin became his permanent home.

Again acting as financial agent of the college, ninety thousand dollars was raised by the sale of scholarships, a financial assistance in its time of immense importance. He published many sermons and addresses, and after a lifetime of uninterrupted good health he died of "old age" February 11, 1870, in his eighty-ninth year.

May this resume of the first fifteen years of the history of the Stone Church enhance in the estimation of the present generation the value of the consecrated labors of the "six stated supplies" who

wrought in the day of small things. The basic work of the ministers who supplied from 1820 to 1835, like the foundation of an imposing edifice, has been in danger of remaining buried out of sight, but the toils of those first fifteen years by no means constituted the least important period in the one hundred years' existence of the First Presbyterian Church of Cleveland.

## III. CHURCH DISCIPLINE

Has the exercise of church discipline become a lost art, and have all lines of demarcation between the Christian and the worldling disappeared? Often are these queries raised by those who complain that there is no longer any difference between members of the Christian Church and those without her pale.

Judicial process against those suspected of having dishonored their religious profession was certainly not a lost art in the greater part of the nineteenth century, and many were the social practices, now commonly tolerated, which were then considered infallible proofs of a return to the "beggarly elements of the world." The mastery of ecclesiastical law governing the trials of recreant believers became almost a profession, and denominational organizations contained ministers, elders and deacons, peculiarly adept either as prosecutors of the accused, or as counsels for their defence.

At stated meetings of a Presbytery the appointment of a "Judicial Committee" is still customary, but frequently years pass without the presentation of any business for this committee's action. Such terms as "citations," "pleas," "witnesses," "hearing of parties," "deliberation and judgment," "sentence," "appeal," and "transmission of records" form an unknown tongue in present day ecclesiastical

gatherings. In the older sessional records, however, hundreds of pages were devoted to the permanent recording of minute testimony, given at the trials of those accused of having dishonored their Christian profession.

The Scriptural basis of the earlier practice of discipline was found in the eighteenth chapter of St. Matthew's gospel,

> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear thee, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen and a publican.

This injunction became of weighty importance in the estimation of the early churches of the Western Reserve. The true end of discipline should ever be remedial, as well as vindicatory, and there was in the pioneer churches the warning that it ought ever to be exercised with discretion. The practice, however, tended to an extreme which often divided congregations, disrupted pastorates and engendered bitter feelings between those always ready to array themselves either upon one side or the other of a controversy.

The evil results of disciplinary efforts often continued for years before they were completely eradicated. Thus in the instance of as successful a minister as the Reverend John Keep, it was recorded that at Homer, N. Y., "dissatisfaction began to arise in the

church in 1828 in consequence of a case of discipline." This does not imply that he had been needlessly indiscreet in administrative matters, but it does signify that whatever the case may have been the pressing of it brought a division in the congregation.

The First Presbyterian Church of Cleveland took congregational action May 24, 1823, regarding the employment of church discipline. The following was adopted (P. B. Andrews dissenting):

> *Resolved*, that each member of this church be required, and is hereby required, when anything is seen or heard of unseemly or improper conduct of any member, first to mention it to that member, that the peace of the church be promoted.

Almost every villager knew the good and evil qualities of his fellow citizens, especially the general weaknesses of human nature; consequently in the Cleveland congregation, as well as in all the Western Reserve churches, abundant opportunity arose for the exercise of religious discipline.

In the early minutes of Cleveland Presbytery an appeal was taken by a church member, suspended for having sold milk on Sunday. His village had reached that point of development where every family could no longer keep a cow; hence the increasing dependence upon neighbors for a daily supply of the lacteal necessity. The sale of milk on the Sabbath, however, gave offence to good Christians accustomed to a strict observance of the Lord's day. Having been suspended by the session of his church, the aggrieved member appealed to Presbytery. After having

wrestled for some time with the vexed problem, the higher ecclesiastical court ordered restoration of the complainant to church membership, but with the sage admonition that he sell as little as possible on the first day of the week.

A member of a church near Akron, Ohio, was disciplined for having yielded to profanity at a barn-raising. If the timber had lurched too much toward his post of duty the sin may have been largely of an unconscious, ejaculatory nature, but the guilty member did not escape official rebuke.

The professing Christian who had apparently presented a Bible to a young lady, and then later having asked her in vain for payment had dunned her parents, ought to have been condemned for the employment of such tricks, in prosecuting a book agent's calling.

The church member who admonished the patient of Dr. T. that it would be better for him to employ a rival physician, at the same time guaranteeing a cure, if the advice were followed, was righteously condemned for professional meddling.

No members of a village were ever held to a higher degree of scrupulous honesty in business transactions than were the pioneer ministers and missionaries, and that when they received "bare-bones" support. Congregations, then as now, contained members like the one who prayed, "O Lord, keep our minister very humble in spirit, we can keep him poor." How so many well-educated home missionaries with large families ever kept the wolf from the door, and

escaped bankruptcy or prison for debt, is a mystery to the student of pioneer times. Woe to the missionary who was tempted to "swap" anything, especially horses. He may have acted only as laymen did in such transactions, but the farmer who "swapped" horses with a preacher and then concluded that he had received the worst of the bargain, was certain to charge the dominie with crookedness.

Members of the Stone Church had no sooner determined to exercise mutual oversight, and if necessary discipline by trial, than the clerk of the society furnished the first case for judicial process. Having scented impending charges, this official resigned before they could be preferred. The allegations were that

> In the store of Weddell and Clark he had publicly used harsh expressions toward Abraham Hickcox; that furthermore he had taken Abraham by the collar of his coat, apparently with the determination to fight, when he had been prevented by the intervention of those standing near; that such conduct was a disgrace to a professor of Christianity, and injurious to the cause of Christ in the place.

In this first case of discipline the accused failed to appear before the church tribunal until after the receipt of a second citation, and then he declined to plead guilty on the ground that he had been actuated by righteous indignation. Suspension came, however, until the offensive conduct had been viewed in another light.

When one discovers the identity of "Abraham Hickcox" whose coat collar was roughly seized by

the clerk of the Presbyterian Church Society, there is wonder that the aggressor did not receive the whipping. The shorter name of one of Cleveland's early characters was "Abram Hickox," the village blacksmith whose first smithy was on Superior Street, west of the site of the Rockefeller Building. Later a shop stood on the south side of Euclid Avenue east of the May Company's site, at the corner of what was known as Hickox Street, where the Ames Company is now located. A sign over the door announced "Uncle Abram works here." This was followed by the print of a horseshoe, doubtless burned into the wood for good luck. After a protracted illness the sign was changed to read: "Uncle Abram still works here." A man of strong will, he was generally granted his own way. As village sexton he conducted burials in the first cemetery at the corner of Ontario and Prospect Streets, but his greatest pride centered in his service to Trinity Church, of which he had become sexton from the time of organization.

One Christmas season when the Presbyterians used the schoolhouse Sunday morning and afternoon, and the Episcopalians in the evening, this blacksmith-sexton rather bruskly warned the Reverend Stephen I. Bradstreet not to preach in the afternoon one of his long-winded sermons, as extra time was needed to decorate for the Episcopal service in the evening. When in addition to these facts relating to the unique career of Abram Hickox, one recalls Longfellow's "Village Blacksmith:"

The smith, a mighty man is he
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.

it seems as though the first clerk of the Presbyterian Society had manifested considerable courage when he seized Abram Hickox by the coat collar.

A more serious case of discipline was that of a member who had made dies of silver half-dollars for Painesville parties who paid two hundred dollars for them. The counterfeiters were soon arrested and the maker of the dies became known. The civil authorities took no action against him, but his church did. The wrong-doer confessed that he had been led by fallacious trains of reasoning; that in business he had never asked for what purpose anything he made was to be used; that if he did not accept the job some one else would, and that his family needed the money. Having admitted his error in every line of reasoning, he was ordered to reduce his confession to writing and then read it to the congregation.

Commercial transactions on the Sabbath became frequent occasions for trials. One member, the proprietor of a store patronized by lake and river boatmen, was accused of having sold meat on Sunday. Suspension followed until it was reported that he "had made arrangements whereby he would not have to break the Sabbath any longer." Whether or not this implied that a partnership had been effected the records do not make plain, but since then many stockholders have found refuge under a corporate

covering, from a pursuing sense of personal responsibility.

Sunday travel became a vexing problem, as facilities for journeying on land and water increased, and a serious offence in the estimation of the churches. An Ohio clergyman *en route* to a General Assembly meeting remained in a coach that ran Sunday. Having returned home, he received a severe reprimand for having broken the Sabbath, instead of commendation for fidelity according to the formal custom of Presbyteries.

One of the most unique cases of early discipline in the early days of the Stone Church was that of a young servant-girl, the specifications against whom were:

> *1st.* She states that the Hair Comb in her possession and procured from C. C. Carlton & Co., has not been paid for, whereas Mr. Carlton and his clerk say that she paid for the Comb the evening of the day that she took it, thus uttering what is believed to be a falsehood.
>
> *2nd.* The account she gives of the purchase of a Cape from Mrs. Findleson and Mrs. F.'s own account of it leaves ground to believe that she does not tell the truth respecting the transaction; Sarah says that she gave a dollar for it; Mrs. F. saying that she gave five dollars, and Sarah also declining to take the Cape as her property, although Mrs. F. considers the Cape as Sarah's.
>
> *3rd.* She has expended money for articles of dress over and above what she can account for, thereby leaving the suspicion that she has obtained sums of money fraudulently, having stated before witnesses, that the whole amount of her receipts, since she has been with Mrs. Whitaker, is $26., whereas the articles which she is

known to have purchased exceed this sum by eight or nine dollars.

The case was that of a domestic living beyond her known income. The full explanation came when it was discovered that, having found a sum of money on River Street, the girl had proceeded to spend it, without having sought to find the loser.

Strange to relate the first case of doctrinal discipline was that of a woman. In 1835 Alfreda Clisbe, or Clisby, whether Mrs. or Miss, the record does not show, hurled a bomb into the camp of the "Male Members" by demanding a letter of dismission on the ground that she could "no longer walk with this church." The "Male Members" rallied from the shock of this heretical announcement, and proceeded at once through a legally appointed committee to demand from Alfreda why she could no longer walk in their company? The committee of investigation soon discovered that the lady offender had become tainted with the prevailing "perfectionism" and "unionism." To the investigating committee she boldly declared that

> She could and did live without sin; that the ordinances of baptism and the Lord's Supper so-called, and the order of ministers and churches, as they existed in the various denominations, had been done away; that the Bible was to be a guide no farther than the Holy Spirit revealed and explained its contents to the individual, and that which the Spirit taught was to be followed, even though it led contrary to what was in the Bible.

When the committee of the session reported this defiant repudiation of orthodox faith, the church

fathers "*Resolved*, that Alfreda Clisbe be kindly admonished of her error." After the first citation given according to the book of discipline had been ignored by the heretic, a second was delivered, "agreeably to the direction of the gospel." The perseverance of the "Male Members" finally gained a signal victory. Alfreda Clisbe came into their judicial presence with the following confession:

> Having been brought to the discovery of the errors which I had acknowledged as the truth of God, in opposition to the established doctrine of the different churches, I have by the Grace of God been enabled to renounce and forsake them, therefore I feel in duty bound to signify the same to your committee, and as I sincerely repent for what I have said against the acknowledged Church of Christ and hope to be forgiven, I ask your pardon and also beg an interest in your prayers, that I may henceforth by watchfulness and prayer be able to walk in the straight and narrow path that leads from Earth to Heaven.

Then the penitent confessor added that

> Wishing to belong to a Church of Christ, and not feeling at home in the Presbyterian Church, I should feel very thankful to you and the committee, if you would give me a letter to membership in the Methodist Church, as the doctrines and manner of worship in that Church are more agreeable to my views of the Scripture than any other.

Having rescued the misguided communicant from a medley of theological heresies, and having restored her to the Calvinistic fold of the Presbyterian Church, the brethren of that body readily commended her to the Armenian fellowship of the Methodist Church.

Thus ended what may have been the first doctrinal trial on the Western Reserve, and from that time until the present the Presbyterian churches of northern Ohio have been singularly free from heresy prosecutions.

The increasing tendency of church members to participate in "worldly amusements" early challenged disciplinary correction or expulsion. Announcement was made in 1837 in a Cleveland daily paper that "The Theater" had opened with "new scenery, decorations, and a new and splendid drop-curtain, not surpassed by any other in the Union." Another building for theatrical performances was under construction, three hundred feet long, seventy feet wide, and costing twenty-five thousand dollars. When completed it "would rank with the principal public buildings in Western America." Theaters, balls, cotillion parties, whether public or private, were all placed under ban by the churches. Participation in such frivolities constituted certain proof of a "return to the world," and a distinct breach of the church covenant. At one meeting of the "executive committee" governing the Stone Church four subcommittees were appointed, each consisting of two deacons or elders, to visit and to remonstrate with members regarding their attendance upon "parties of vain amusements, dancing, etc."

When the fact is borne in mind that the great Methodist Episcopal Church still wrestles with the problem of revising its book of discipline, in which card-playing, dancing and theater-attendance are

placed under ban, one can more readily realize to what extent the question of popular amusements has plagued the Christian churches.

Facilities for travel having increased, there arose an agitation over the propriety of owning stock in transportation companies operating on Sundays. The session of the Stone Church in 1836 took this stand:

> *Resolved*, that in view of the great increase of Railroads, Canals and other objects of internal improvements we deem it a duty, both as Citizens and Christians, to lend them our means and influence, believing as we do that they are sources of great moral benefit or evil to our land; and that while we regard such objects as worthy of our attention, we deem it a paramount duty, recognizing the principles of the Fourth Commandment as obligatory, to decline taking stocks in such railroads, canals, and business associations, unless they respect the Sabbath, by making it a day of sacred rest.

There is no record of disciplinary measures ever having been taken in respect to this matter, but it is known that leading members of the Stone Church, such as the late Elder Reuben F. Smith, for many years president of the Cleveland and Pittsburgh Railroad, did all in their power, throughout their official connection with transportation systems, to lessen Sunday labor.

While churches have discontinued the strict discipline of earlier years, there ought to be brotherly watch and care exercised on the part of officers and members over those in danger of drifting from Christian fellowship. The fathers were faithful in seeking to restore to stated worship and to the

observance of the Lord's Supper those growing lukewarm and careless. This was especially necessary after the large ingatherings at revival seasons, which on the whole strengthened the early churches, notwithstanding the many eccentric and superficial methods employed. It was to have been expected that some fitfully and emotionally moved would lapse in the course of time from their confession.

The "absentee roll," now printed on the blanks furnished annually for the compilation of church statistics, has become the repository of many abortive memberships that years ago would have been deemed worthy of disciplinary trials. Better is it for the peace of the congregations and for the wholesome results of Christian fellowship, that the rigid discipline exercised by the fathers should have given place to the "absentee roll," where there is either the permanent decay of the unfaithful confession of Christ, or, as is frequently the case, its ultimate resurrection to life again.

Let not the reader imagine, however, that the religion of the disciplinary years was based wholly upon negative precepts instead of upon positive principles. The first Stone Church manual, published in 1842, contained the confession of faith and covenant, both occupying only one-half the space required for the printing of "Hints relating to general duties." These with few exceptions could profitably be readopted today by churches. The "hints" related not only to Bible reading, daily secret and family prayer, church attendance, and general duties

relating to public worship, but also to duties such as punctuality in all business engagements, temperance in eating and drinking, cleanliness in person and dress, economy in living expenses, love for the pastor and defence of his reputation, love for the brethren, speaking ill of none, slowness in giving and in taking offence, visitation of the sick and poor, the religious education of children, avoidance of tattling and the spirit of bigotry toward other denominations, especially underhanded proselytism, the duty of uniting with another church when there has been change of residence, as well as that of uniting with the church in the community to which a Christian may have come. Such were some of the very positive obligations resting upon the earlier generation of Stone Church members who may at the same time have been prone to an extreme in church discipline; still modern churches have not surpassed pioneer congregations in codifying positive rules for the guidance of daily life and conduct.

In his sermon, "Then and now – a Contrast," delivered at the time of the Seventy-fifth Anniversary Celebration, Dr. Haydn most cogently gave this analysis of the early church discipline:

> Was it worth while? Of course it was. It is always worth while to be true to one's convictions. In this they are to be honored. They drew the line of distinction between the spirit of the kingdom of Christ, as represented by the Church, and the spirit of the world. They drew it where they thought it ought to be. The modern church draws it differently. We may think that they were narrow and bigoted, but they were not. They simply

sought to be true to their light and to the spirit of their times, and it has never been proven that any of these things ever made Christ's people better, or saints more heavenly. But people cannot be made pious by rules and resolutions and discipline. The era of the individual conscience is here, and men must be approached on the side of reason and conscience. All in all, without any definition of spirituality in sight, I do not believe the church of 1895 less spiritual than that of 1820; and its sympathies are far broader, religion is more a life, and having to do with all days, with business and pleasure and all things else. That was a day of creed-confession at the door of the entrance to membership and communion. Now confession of faith in Christ and purpose to live by and for Him, opens all doors to church privileges, and this is well, for it is apostolic. I honor the Church of 1820, and 1835 and 1850 for what it was and did, and for the witness it bore, and the many noble men and women in it, but it was not all wheat. There were tares then as now. The records make these things manifest. Say not that the former days were better than these. Honor all days for the good that is in them, but take care of thine own and the record thou thyself art making.

# IV. THE PLAN OF UNION
## 1801-1837

The history of Old Stone Church, and of all the Presbyterian and Congregational churches upon the Western Reserve, can be understood only in the light of the Plan of Union, a compact into which the General Assembly of the Presbyterian Church and the Congregational Association of Connecticut entered in 1801, and under whose unique provisions the two denominations continued to cooperate for thirty-six years. This novel type of church polity was created soon after the coming to northern Ohio of the first two home missionaries, the Reverend William Wick and the Reverend Joseph Badger.

The former was the first minister to be installed pastor upon the Western Reserve. Born at Southampton, N. Y., in 1786, his parents first moved to New York City and then to Pennsylvania, where the son graduated from Jefferson College. In 1799 he was licensed and delivered his first sermon at Youngstown, Ohio, where in 1800 he was ordained and installed over the Youngstown and Hopewell Churches of the Hartford Presbytery.

The Reverend William Wick at first received Presbyterian aid, but later accepted an appointment under the Connecticut Missionary Society, although he continued to serve the Presbyterian Church at

Youngstown, Ohio, until March 28, 1815, when he passed away at the age of forty-eight.

The Reverend Joseph Badger graduated from Yale College in 1785, after three years' service in the Revolutionary War. He became pastor of the Congregational Church at Blanford, Mass., and then accepted an appointment as missionary to the Western Reserve under the Connecticut Missionary Society. Having left his family in the east he traveled westward on horseback, by the way of Pittsburgh, and reached Youngstown the last Sunday in 1800. There he was heartily welcomed by the Reverend William Wick, and in the Youngstown Presbyterian Church the Reverend Joseph Badger delivered his first missionary sermon. As an itinerant minister he visited almost every settlement on the Reserve, including that of the Maumee Indians, but in 1801 he organized at Austinburgh the first Congregational church established on the Reserve. The charter members consisted of "ten males and six females."

The Presbyterian home missionary at Youngstown showed no inclination to contend with his Congregational brother at Austinburgh, either over questions of doctrine or those of church government. The Reverend Joseph Badger sent for his wife and six children, the whole family to subsist in the wilderness upon a guaranteed support of seven dollars per week. A mistaken view of the western missionary's trials prompted the Connecticut Missionary Society in 1803 to reduce his salary to six dollars a week, thus placing the western missionaries upon the same

basis of support as that granted the Vermont workers; whereas conditions in northern Ohio were entirely different from those in New England.

This heroic missionary at first accepted the salary cut, determined to trust "Him who feeds the ravens." In making a review of a year's work he wrote in his famous diary:

> The Providence of God has been such as to excite my highest gratitude for His protecting care in my journeyings, especially in perilous circumstances, in escaping the ravenous bear at night and in crossing streams dangerous to pass; often drenched with showers of rain and covered with snow. In the language of David, "I have laid me down and slept; I awaked, for the Lord sustained me."

In 1806, however, the Reverend Joseph Badger resigned his appointment under the Connecticut Missionary Society and entered the employ of the Presbyterian Missionary Society of Pittsburgh, which commissioned him to many years' service among the Indians of the Sandusky region. During the War of 1812 he served as a chaplain in the army, and was present at the siege of Fort Meigs. Toward the close of his ministerial career he became pastor of the Congregational Church at Augustus, Ohio, having retained his connection with the Massachusetts Congregational Association, but he was first to support the Plan of Union, and worked the greater part of his honored career under Presbyterian auspices.

Later in life he wrote regarding the leaving of the employ of the Connecticut Missionary Society:

> The reasons given for reducing my pay were the very

> reasons why they should have adhered to the first agreement of seven dollars per week. The Vermont missionaries were not subjected to uncommon hardships; their families were at home. The missionary could find comfortable lodging and refreshment, with passable roads in every direction, but on the Reserve the missionary was subjected to hardships to the jeopardizing of his life and health, often traveling through the woods from ten to twenty miles, without any visible marks for a guide; often drenched and compelled to camp in the woods. Having worn out the clothing brought from New England, we were obliged to buy at the dearest rate anyone saw fit to ask; and having no means of making clothing for ourselves we were reduced to suffering. After having written repeatedly to the Society I concluded to tell my reasons for not continuing longer under its direction.

The Connecticut Missionary Society sought to make partial amends two years later by sending two hundred eighty-four dollars to the Reverend Joseph Badger. In 1844 he removed to Perrysburgh, Ohio, where he passed away almost ninety years of age.

It has often been asserted that the Presbyterians of the Western Reserve gained undue advantage over their Congregational brethren through the Plan of Union, and that the Christians who first came to the Western Reserve were almost wholly Congregationalists; whereas the number of those reared Presbyterians was by no means inconsiderable. The earliest records of the Stone Church present a mixture of Presbyterian and Congregational practices, yet the majority of the members received by letter were from Presbyterian churches, while Presbyterians from

North Ireland, Pennsylvania, Maryland, Virginia, New York State, New Hampshire, and Vermont were numerous.

It should be borne in mind, furthermore, that Congregationalism was peculiarly indigenous to New England, and that the Connecticut type was "Consociated," or semi-Presbyterial, rather than the distinct Independency of Massachusetts Congregationalists. The Connecticut Congregationalists were also a doctrinal body, holding Calvinistic covenants and creeds which made them more akin to the Presbyterians of the Western Reserve.

The intense yearning for Christian fellowship experienced by believers scattered throughout a remote and wild region, and the fact that the Presbyterian churches of southeastern Ohio and western Pennsylvania were more contiguous to the early settlers of the Western Reserve than were the home churches of New England, favored the modified Presbyterian polity of church government embodied in the Plan of Union.

Then there is an important "nick o' time" in the development of institutions. When the Reverend Joseph Badger should have had not only better financial support, but also the companionship of other New England missionaries, there was at that critical juncture utter failure, on the part of the Connecticut Missionary Society, to secure eastern recruits for the western fields.

From the time of Badger's arrival in 1800 until 1812 the Connecticut Society sought in vain for men,

as the following letter from an officer of the society to a resident of the Reserve shows:

> The trustees feel deeply for the people of the New Connecticut. They appointed a number of missionaries, hoping that three or four would go into your country, but none have yet consented, and I cannot learn that they will. The truth is that our preaching people in this region have not courage or zeal enough to lead them so far. They view it as a great undertaking, and say, "We have missionary ground enough nearer home." Nevertheless Christ will provide for His flock in the wilderness. I have much hope from the plan which I suppose has been presented to your Presbytery. Furnish us with suitable men, and we will pay them as we do our missionaries from this quarter.

In such a communication this official rose above all sectarian prejudice, but his society was forced for a dozen of critical years to seek Presbyterian workers in the west, if it spent missionary funds to found churches on the Western Reserve, hence as one has aptly put the case, "Congregationalists ought not to complain that milk from their cows was churned into Presbyterian butter."

The exceptional case of the Reverend Simeon Woodruff, who came to the Reserve in 1812, illustrates the early disinclination of New England ministers to accept service so far from home. Having graduated from Yale College he attended Andover Seminary, and there became intimately associated with Samuel J. Mills and his companions, who at Williams College in 1806 had held the famous Haystack prayer-meeting, there pledging themselves to

foreign missionary work, if subsequent leadings of providence indicated that course of duty. Young Woodruff had anticipated entering some foreign field, but his attention having been turned to the pressing needs of the Western Reserve settlements, he accepted an appointment to that section of Ohio.

For such a promising clergyman to go as far west as the Reserve was regarded in New England as great a sacrifice as the acceptance of a foreign field would have been viewed. The Reverend Simeon Woodruff proved, however, to be the forerunner of a splendid band of Congregational ministers who left New England between 1813 and 1830 for service on the Reserve. They were graduates of Yale, Hamilton, Williams, Bowdoin, Dartmouth, Middlebury, Amherst, Union, Brown, and other New England colleges; while many of them had studied at Andover, Princeton, and Hartford Theological Seminaries. A few of these home missionaries entered educational work, and founded preparatory academies, or Latin schools, long before public high schools were established.

The Plan of Union had held the scattered Christians upon the Reserve in orderly communions, Congregationalists and Presbyterians alike making compromises in church government, and working in practical fellowship. If at the formation of a pioneer church a majority of the "Male Members" were Congregationalists, their form of government was adopted. To that congregation the Presbytery was only a "Standing Committee," to which the members

could go for advice; whereas in questions of doctrine the Presbytery was a "Consociation."

On the other hand the Presbytery had full power in questions of polity and doctrine over the Presbyterian churches. These sent elders to meetings of Presbytery, while to the same body the Congregationalists commissioned deacons. Under the Plan of Union compact Congregational deacons and committeemen were admitted to a Presbytery upon an equality with Presbyterian ruling elders. Evidently this unique arrangement had created a new type of church government upon the Reserve, and for almost a third of a century it was generally satisfactory to the ministers who had labored under its provisions. Naturally they asked why the Western Reserve should not enjoy its own ecclesiasticism, as well as New England with her more distinct Congregationalism, and New Jersey and Pennsylvania with their special order of Presbyterianism? This hope of church unity through ecclesiastical evolution, however, was doomed, and in 1837 the Plan of Union of 1801 ceased to exist. "High Churchism," or the pride in denominationalism, revived in the Congregationalists who had come later to the New Connecticut, and in the Presbyterians of the eastern portions of the country.

About 1831–1832 the Congregational forces on the Reserve were augmented by the arrival of eastern ministers and laymen, who had neither practical knowledge of the Plan of Union nor any sympathy with the same. They at once became zealous to re-

produce the ecclesiastical order of the older states from which they had come. In 1835 an attempt was made to revive pure Congregationalism on the plea that the Congregational churches "had expected to be dismissed from the Plan of Union as soon as they were able to go alone."

Then followed the "Oberlin Movement," with its more definite Congregational features, notwithstanding the fact that both President Mahan and Professor Finney had been Presbyterian ministers. In addition to Oberlin ultra-abolitionism there were precipitated doctrinal disputes which did not secure the sympathy of the Calvinistic Congregationalists on the Reserve. The antagonism between certain Congregational churches and the Oberlin party was as strong as that between Oberlinism and the Presbyterian Synod. It is not surprising, then, to discover that many Congregationalists on the Reserve found less affinity with the Oberlin party than they did with the Plan of Union Presbyterians, with whom they had long been associated in practical work. The term "Orthodox Congregationalism" in northern Ohio did not then apply to any distinction from Unitarianism, as was true in New England, but merely to the difference on the Reserve between Calvinistic and semi-Armenian types of Congregationalism.

In addition to the problem of slavery, with its disrupting agitations in the churches, there came the Oberlin "Perfectionism," followed by "Millerism," and premillennial extremes in general, all culminating in the fixing of the date of the Second Advent.

Congregationalism, highly indigenous in a homogeneous community, such as New England was, tended to produce far different results in the heterogeneous population of the Western Reserve, where every possible reform movement was welcomed. The Oberlin movement paved the way for many advanced social, educational, and religious gains, but the various upheavals produced the opposite of Christian unionism professedly sought by its leaders.

What such agitations within the churches of the Reserve failed to effect in the abrogation of the Plan of Union the Presbyterian General Assembly of 1837 supplied from without, in bringing to an end the compact made by the General Assembly of 1801.

The original Presbytery of Hartford had been subdivided into the Grand River, Portage, Huron, and Cleveland Presbyteries, and these constituted the Synod of the Western Reserve. As the New England Congregationalists had been too far removed to appreciate properly the early conditions that surrounded the Reverend Joseph Badger, so the eastern Presbyterians, whose commissioners constituted a majority of the General Assembly, failed to understand the Plan of Union type of Presbyterianism on the Reserve.

The General Assembly of 1837 held in Philadelphia had heard of radicalism, unionism, Oberlinism, and of eccentric evangelism in the west. Prominent Congregational and Presbyterian ministers of the Reserve, still enjoying the unique fellowship of the Plan of Union, wrote articles defending the northern Ohio

churches, as not having become involved in the extreme and disrupting agitations, but such defence produced little impression upon the Presbyterian ecclesiastics of 1837.

While the "High Church" party of the Presbyterian Church disliked the Plan of Union Presbyteries, in which Congregational deacons served on an equal basis with Presbyterian elders, the main fear of the Presbyterian hierarchy in 1837 was due to its dislike of all cooperative benevolent institutions, such as the home missionary societies.

There was also the suspicion that the extreme democratic tendencies of Congregationalism had been introduced into the Western Reserve Synod. The ruthless excision of that Synod from the Presbyterian fold, by the General Assembly of 1837, and the growing demand for the establishment of strict Congregationalism on the Reserve, together annulled the Plan of Union compact.

The exscinded Synod of the Western Reserve did not, however, turn to Congregationalism for fellowship, but in connection with the Synods of Auburn, Geneva and Genesee, also exscinded by the General Assembly, the New School Presbyterian Church was founded and flourished until the reunion of the Old and New School Presbyterian Churches was effected in 1869.

Since the abrogation of the Plan of Union the Presbyterian and Congregational churches of the Western Reserve have prosecuted their distinct lines of denominational work, with little practical difference

in spiritual and educational results. No one can review carefully, however, the sincere efforts of the early Presbyterian and Congregational settlers of the New Connecticut to evolve a distinct form of ecclesiasticism for their day and generation, without wondering whether or not the spirit of "High Churchism," in both the Presbyterian and Congregational churches, will ever again become so weakened that the two great denominations so closely allied may ultimately be welded by a revived Plan of Union into practical, wholesome fellowship, not only upon the Western Reserve of Ohio, but also throughout the world that is to be won for Jesus Christ.

## V. PASTORATE OF THE REVEREND SAMUEL CLARK AIKEN 1835 – 1861

Early in the reign of James the First in England, the Scotch people were offered special inducements to emigrate to Ireland. A large response of colonists soon made Ulster County and other portions of North Ireland exceedingly prosperous. In the course of time, however, the Scotch-Irish became sorely oppressed, the English having destroyed their woolen trade. The new adverse conditions prompted, from 1720 to 1770, the emigration of twelve thousand a year, or a total of six hundred thousand Scotch-Irish, to the American colonies. Thus at the outbreak of the Revolutionary War the Scotch-Irish and their descendants constituted almost the largest single race in this country.

The phrase "Scotch-Irish" is a misnomer if to anyone it implies intermarriage of races. There was none in this instance, the term being wholly geographical and not ethnological. It is seldom used in Ireland, where the people of the north are called Ulstermen. The Scotch-Irish, therefore, are merely the Scotch from the north of Ireland.

Throughout the American colonies this stream of emigrants scattered. Comparatively few, about twenty thousand, found homes in New England, especially along the Merrimac River and in parts of

Vermont and New Hampshire. They had come principally from Londonderry County, Ireland; hence the founding of Londonderry, New Hampshire, where in 1754 a Presbyterian church of over seven hundred communicants flourished.

The Reverend Samuel Clark Aiken, D.D., the first installed pastor of the Old Stone Church, was born at Windham, Vermont, September 21, 1790, of Scotch-Irish parents, who diligently trained their eight children in the faith of the Presbyterian church. The father, a humble farmer, soon discovered that one of his five sons was not inclined to follow agricultural pursuits, for to Samuel farm labor proved exceedingly irksome. Having perceived the bookish tastes of the lad, instead of lashing him to manual toil, the father wisely allowed this son to follow his natural inclinations. The family library, although poor in size, was rich in quality. The modest collection included the *Bible*, the *Shorter Catechism*, Watt's *Psalms and Hymns*; while Doddridge's *Rise and Progress of Religion in the Soul* had been added to the Aiken library in a peculiar way.

When only nine years of age Samuel Aiken had been given a dollar and sent to Brattleboro to purchase a book. No particular literary product had been specified, and the lad returned with the famous work of Doddridge. This was due, however, to the choice of the bookseller, and not to any precocious trait in the youthful purchaser. The mother to whom had been committed the religious care of her five sons and three daughters, greatly pleased over the

outcome of Samuel's trip, proceeded at once to enlist his interest in the teachings of Doddridge. In the course of time the study awoke in the youth a deep sense of sin and of his need of a Saviour.

After preparation for college had ended, Samuel C. Aiken entered Middlebury in a class a year ahead of the one in which he graduated, ill health having forced the loss of a year. The college course, especially that of a small institution of higher learning, such as Middlebury College was, introduces a pupil to a little world of itself, and no one can compute the interplay of influences there molding character. In college young Aiken was a promising youth among strong associates, the class of 1814 at Middlebury College having contained members destined to take high rank in the world. There were Silas Wright, who dying at fifty-two years of age, had filled with honor the office of governor of New York State, and had rendered for eleven years signal service in the United States Senate, along with colleagues like Webster, Benton, Clay, and Calhoun; Samuel Nelson, afterwards a member of the United States Supreme Court; Carlos Wilcox, widely known as a clergyman and poet, long before he died at thirty-three; Pleny Fisk and Levi Parsons, early missionaries to Syria; and Sylvester Larned, whose eloquence and earnestness reminded auditors of Whitefield, and who died of the yellow fever at New Orleans, where he had founded the First Presbyterian Church of that city.

Young Aiken went from Middlebury to Andover

Theological Seminary, where he also found wholesome associates. One of these was Eleazer T. Fitch, who at the age of twenty-four became professor of divinity and pastor of Yale College, a position held with honor for forty years. Licensed to preach by the Londonderry Presbytery, Samuel C. Aiken went to New York City to serve the Young Men's Missionary Society, but a call soon came from the Presbyterian Church of Utica, N. Y. The trip by coach from New York City to his new field consumed three days and three nights. The Utica congregation was strong and influential, but during this first pastorate of eighteen years many exciting questions arose in central New York State, such as the new measures devised to promote revivals and the increasing conflict between the old and new theology.

Dr. Aiken, constitutionally conservative, was not easily moved by agitations that excited many; still with all his heart he believed in revivals, and it was in the Utica Presbyterian Church that Charles G. Finney first became extensively known as a successful evangelist. The two men remained ever fast personal friends, although Dr. Aiken had little sympathy with many peculiarities of President Finney's theology. In doctrinal views he sided with Nettleton; in religious work he labored with Finney.

The Utica pastorate was very successful, but hope for better health prompted a change. This decision was announced, greatly to the sorrow of his Utica congregation, and a lady member sought to dissuade her pastor from leaving Utica, by means of a poem

Samuel C. Aiken

portraying the hardships, evils, and general barbarism of the Western Reserve, including in her literary production a pathetic description of a shipwreck on Lake Erie. The poetical effusion, however, did not alter her pastor's decision.

A number of Cleveland people who had previously resided in or near Utica had highly recommended Dr. Aiken to members of the Stone Church. One admirer of the eastern minister was Mr. Truman P. Handy, who having lived in earlier years near Utica had become acquainted with Dr. Aiken. There were others living in Cleveland who had known Dr. Aiken in Utica. One of these was Mr. Alexander Seymour, who came to Cleveland in 1834 to enter the banking business. So lasting was the friendship between the two men that they purchased adjoining lots in Erie Street Cemetery, that they might not be parted in death. Furthermore the wife of Dr. Aiken was a cousin of Judge Sherlock J. Andrews, who came to Cleveland in 1825.

This first installed pastor of the Stone Church came to Cleveland in the prime of life. According to Mr. Handy's description,

> He possessed a large and commanding figure, fine features, dark complexion, black hair, a steady voice and a deep mind, which when roused to its full power was possessed of surprising force.

Another intimate friend of Dr. Aiken thus described him:

> In the earlier years of life Dr. Aiken was tall, erect and of symmetrical proportions. His countenance was attrac-

> tive, combining a high degree of dignity, intelligence, and amiability. In manner he was rather precise, yet courteous and companionable. As a preacher he was at times very able and eloquent; at other times less impressive, but always pleasing and instructive. When thoroughly aroused he spoke with great power and eloquence.

Although the Cleveland parish was inferior in size and prestige compared with the eastern one that he had left, the new pastor soon exhibited the same power of drawing about him a body of business and professional men, and of laying solid foundations for religious upbuilding. The first appearance in the Cleveland pulpit, however, was not calculated to enthuse the pastor-elect. It was upon the first Sabbath in June, 1835, and Dr. Aiken naturally thought that curiosity alone would prompt a large congregation, but to his surprise the church was only half-filled. Having expressed perplexity over the situation, he learned that the curious element in the community had gone to a horse race, held at the same hour as that of the morning service.

Two brief sessional records introduce the settlement of the Reverend Samuel C. Aiken, D.D., as pastor of the First Presbyterian Church of Cleveland:

> *October 25, 1835.* *Resolved*, that the Installation of Rev. Mr. Aiken take place the second week in November, or sooner or later, as may best suit him and the Presbytery.

Again,

> The Installation of Rev. Mr. Aiken over the Church and Congregation took place on Tuesday evening, November 24, 1835. Sermon by Mr. Finney.

According to the minutes of Cleveland Presbytery the installation was conducted at "an adjourned, but well-attended meeting of Presbytery." Professor Charles G. Finney, who had just accepted the chair of theology in Oberlin College, delivered the sermon; the Reverend John Keys, of Dover, offered prayer of installation; the Reverend Daniel W. Lathrop, agent for the American Home Missionary Society for the Reserve and Michigan, gave the charge to the pastor; the Reverend Daniel C. Blood, of Strongsville, delivered the charge to the people; and the Reverend Horace Smith, of Richfield, offered the closing prayer.

Before his installation Dr. Aiken had been on the field about six months, having preached his first sermon June 7, 1835. Under the greater stability of a settled pastorate church life assumed more uniform character. Uncertainties as to church government which had periodically disturbed the congregation disappeared, and the Presbyterian polity was permanently established, in accordance with the original charter of January 5, 1827.

Not until 1875 did elders in the Presbyterian Church begin to be elected for definite terms instead of for life. The limited term was to be not less than three years and the session divided into three classes, one to be elected annually. Elders chosen for the limited term were not divested of ordination rights if not reelected, but were entitled to represent their churches in higher judicatories when appointed by session or Presbytery. In 1885 this limited term of election was applied to deacons.

In the case of the Stone Church, however, at the beginning of Dr. Aiken's pastorate the following action was taken June 26, 1835:

> *Resolved*, that we elect six brethren whose terms of office shall expire in the following manner, viz., the two oldest shall go out the first year; the next two in age the second and the last two the third year. After three years their term of service shall expire according to the seniority of office and not of age. Vacancies are to be filled annually and the same individuals may be reelected.

Three deacons were elected in the same manner, so that the term of one should expire annually. This shows that the Stone Church, in respect to the limited term of service, both of elders and deacons, was far in advance of the denomination with which it was affiliated.

Dr. Aiken's pastorate commenced when radical civic changes were impending and the pioneer village was rapidly becoming a city. The population had grown to five thousand eighty, having doubled from 1833 to 1835. The earlier hardships of travel disappearing, emigrants were rushing from the eastern states to share in the wealth of the "far west." Lake steamers were taxed to their capacity, and the future metropolis of Ohio began to reap harvests of men and money.

Rivalry between the settlements on opposite sides of the river began to wax bitter. Josiah Barber having built his log-cabin on the west bank in 1819, the Buffalo Company in 1831 also purchased there a farm, embracing the lowlands toward the mouth of the dividing stream. These were soon covered with ware-

houses; while on the bluffs stores and residences appeared; hotels were erected and preparations made for the founding of a city that would outrival the older one on the eastern bank.

The mouth of the crooked stream was improved for navigation, and when steps were taken in 1836 to secure a city charter for Cleveland, leading citizens made a sincere attempt to unite the rival settlements. All negotiations, however, proved abortive, and representatives of the jealous communities started posthaste for Columbus, each determined to outstrip the other in securing a municipal charter. Great was the mortification of the residents of Cleveland when it became known that the representatives of Ohio City, the younger settlement, had won the race.

Mr. James S. Clark built in 1835 a bridge connecting Cleveland and Ohio City. This philanthropic structure was devoted to public use until Cleveland and Ohio City had obtained charters, when each claimed jurisdiction over the connecting link, and this led to the famous Battle of the Bridge. A fieldpiece and weapons of various kinds were brought into action; the draw of the bridge was cut, and parts of the abutments were demolished. Ohio City's forces were led by the Reverend Dr. Pickands, who first offered prayer for the success of his followers. After three combatants had been seriously wounded, and others had been badly bruised, a Cleveland marshal transferred the war of weapons to the courts.

At the beginning of Dr. Aiken's pastorate the Stone Church was strengthened by the coming into mem-

bership of a number of talented young men who soon took high rank in the professions. The large number of able lawyers was very marked. In 1833 Hiram A. Willson, a graduate of Hamilton College, came from New York State to Cleveland. He became judge of the United States District Court and presided at numerous famous trials, such as the Oberlin Rescue Case.

In 1834 Colonel Charles Whittlesey settled in Cleveland. He had graduated from West Point in 1831 and remained in army service until the close of the Black Hawk War. Although advanced in years for military life he served in the Civil War until the Battle of Shiloh, when he found it necessary to retire. In 1834 he opened a law office, but no one profession could claim him. He was part owner and editor of the *Whig and Herald*, an author, scientist, especially gifted in geological research, and his literary works were prolific. They comprised at the time of his death one hundred ninety-one historical, archaeological, scientific and religious treatises. He was a leader in the founding of the Western Reserve Historical Society and had a reputation in Europe, as well as in America, according to the testimony of the New York *Herald*, at the time of his death.

In 1836 three young men settled in Cleveland. One was William Bingham, who at twenty years of age came from Andover, N. H. He entered the hardware business, and founded the noted Wm. Bingham Company. His son, Charles W. Bingham, is a member of the Stone Church and for the last sixteen years has

been a valued trustee. A granddaughter, Mrs. Dudley S. Blossom, is also a member this centennial year. Another young man who arrived in 1836 was Franklin T. Backus, a Yale College graduate, who became a member of the law firm of Bolton and Kelley, and rose to eminence in his profession. He married the daughter of Mr. and Mrs. George Mygatt, served as an elder in the Stone Church, while the Law Department of Western Reserve University bears his name.

The third young man to arrive in 1836 was Moses C. Younglove, whose wife was a sister of Mrs. Aiken. At first the proprietor of a bookstore and printing company, he became a prominent manufacturer and after fifty-six years' residence in Cleveland died in California.

The Stone Church early received the support of Dr. David Long, the first physician to reside in Cleveland, but in 1835 there came into the membership of the Stone Church Dr. Erasmus Cushing, who had received a very thorough medical training at Williams College, the University of Pennsylvania, and other eastern schools, and had practiced ten years at Lanesboro, Mass. He practiced medicine in Cleveland until almost ninety-one years of age, the son, Dr. H. Kirke Cushing, having been associated with the father toward the end of the latter's life.

In 1840 a celebrated medical teacher, as well as practitioner, came to Cleveland and became a member of the Stone Church. Dr. John Delamater, having been prominently identified with medical schools in Massachusetts and New York State, finally came to

the medical college at Willoughby, Ohio, and thence to Cleveland, where in 1842 he became one of the founders of the Western Reserve Medical College, in which he lectured until 1860. At the same time he gave courses at Bowdoin and Dartmouth Colleges and in other medical institutions. He is said to have delivered seventy different courses of lectures, and that his command of pure Saxon speech was so remarkable that in classes and at court trials he never was misunderstood.

These are good examples of the young men whose warm interest in the work of the Stone Church Dr. Aiken was able to enlist. From 1833 to 1843 the Reverend Joseph Breck, a graduate of Yale College, was a helpful attendant at the Stone Church. He had been for seven years a home missionary at Brecksville, Ohio, prior to his having returned to Massachusetts for a bride. The couple then came to Cleveland, where their home was on Superior Street, the later site of the J. F. Ryder Photograph Company. Active ministerial service having been relinquished on account of delicate health, this home missionary turned to the preparation of young men for college. His wife having died in 1835 he removed to a farm on Brecksville Road in Newburgh, where the rest of his life was spent. There he sustained the same helpful relation to the Newburgh Presbyterian Church that he had maintained in connection with the Stone Church.

Toward the close of Dr. Aiken's second year in Cleveland the church had become too small to

accommodate attendance upon divine services, but the shape of the building prevented enlargement. The church society, furthermore, was still in debt, and disinclined to assume heavier responsibilities. A lack of sittings, the annual competition for "slips," and their high prices, not only tended to exclude the poor and thus occasion cavil and dissatisfaction, but also to drive away members to other churches. Under the cramped conditions "twenty of our best families" withdrew to form a Congregational Society, not on account, however, of any dissatisfaction with the Presbyterian polity. Owing either to the scarcity of Congregationalists, or to the financial panic of 1837, after a year's experiment the colonizing enterprise was abandoned and the building sold to pay debts. This new religious society had sought the care of Cleveland Presbytery, "Mr. Penfield having taken his seat as a ruling elder," again emphasizing the mixture of the modes of church government. This peaceful exodus having failed, the members returned to their former church home.

In his twenty-fifth anniversary sermon delivered in 1860, Dr. Aiken thus described the colonizing tendency of the Stone Church:

> It may be proper to state here that during my pastorate five colonies have gone from this congregation. While some of them were small, others were large, and all took from us more or less valuable members. The loss was often depressing and painful, because it caused the loss of youthful and active communicants, whose help was needed in the Sunday School. Although urged to do so I never opposed these movements, and while for a time

> they diminished our numbers, they added to the general strength and prosperity of religion. It can also be asserted that these colonies were dictated by no jealousy; by no dissatisfaction or unfriendly feeling on the part of anyone. I am happy to state that with every new church society that has grown out of the old one, and with all others of every name, we have maintained the unity of spirit in the bond of peace. Where we could not agree in principle or sympathize in feeling, we have agreed quietly to differ.

The year that Dr. Aiken came to Cleveland a street-railway was laid along Euclid Avenue as far as the East Cleveland stone quarries, and designed to be extended to Newburgh. Vehicles were drawn on wooden rails by horses driven tandem, carrying not only building material to a stone-yard on the Public Square, but also passengers who might wish to take advantage of the two trips per day.

In 1840 Dr. Aiken witnessed the first recorded industrial riot, that of canal diggers. The contractor had paid the men seventy-five cents a day, and the strikers stoned the "scabs" willing to work at that remuneration. When it is known, however, that chickens then sold for a dollar a dozen; butter at five cents a pound; the best cuts of meat at five cents a pound, the wages of the canal diggers were not as slavish as otherwise they might seem to have been.

Although the first burial-ground had been located at the southeastern corner of Ontario and Prospect Streets, the God's Acre where Dr. Aiken must have most frequently read the committal service was Erie Street Cemetery, consisting of ten and a quarter acres

given the village in 1808 by members of the Connecticut Land Company. For some time this burial-place was not in favor, as it seemed to the early settlers to be too near the wooded outskirts. The Stone Church resolved December 7, 1843, to purchase

> A square piece of ground in the City Cemetery to be used as a burial-place for the poor in the church, and for Christian strangers who may die among us.

Later an order was drawn for sixty dollars on the treasury for payment of the six lots which contained seven hundred sixty-eight square feet. This was in the Erie Street Cemetery, and three adult burials are recorded, the fourth having been that of a little girl. About 1882 the city desiring these central burial-lots for the site of a receiving vault removed the bodies of the adults to Woodland Cemetery to a plot of ground adjoining one owned by the Second Presbyterian Church. Two of the adults were the Reverend and Mrs. Tomlinson.

The burial of the little girl, Barbara Forman, was in connection with a tragedy. She was only eight years of age, and on the Erie Street Cemetery's book the cause of death is given as"Whipped by a teacher." For some reason her body was not removed to Woodland Cemetery, but was changed at Erie Street Cemetery to a spot just west of the grave of Joc O. Sot, the Indian chieftain. The little girl's grave is marked by a small stone on one side of which is the inscription giving her name, the names of her parents and time of death, October 15, 1856. Upon the back

of the stone four lines, now almost effaced, were carved. They contain these words:

> Little Barbara died from a whipping, a cruel punishment inflicted by a bigoted Teacher for her attendance upon the Ragged School.

The Ragged School was founded at the foot of Champlain Street by the St. Clair Street Methodist Episcopal Church. Some of the young men connected with the Young Men's Christian Association aided in the work, especially in the Sunday School. The community was mainly Irish Catholic, and the older children and parents stoned the building and attempted to destroy the meetings until a policeman was installed at the door of the building. With the serving of food and distribution of garments more good will was secured. The little girl buried by the Stone Church was a pupil in St. Mary's Parochial School, taught by Frederick Bowers, a German teacher about twenty-eight years of age. He was not a priest but a married man. At the coroner's inquest (after the death of Barbara Forman) children testified that the teacher placed the little girl across a chair compelling her to hold the rounds while he beat her with the handle of a thick cane. The child continued to attend school for eighteen days and then after eight days' illness she died. The postmortem revealed conditions showing that death was caused by the cruel whipping. The teacher was bound over to the Criminal Court under six thousand dollars bond, and the Stone Church people interested in the case

evidently buried the child upon the Erie Street Cemetery lot.

A series of revival meetings had been conducted in the Stone Church during the winter of 1841 by the Reverend J. T. Avery, a Congregational minister who came to Cleveland at thirty years of age, and resided here forty years. He had a very successful evangelistic career and was a warm friend of President Finney. Particularly effective was this evangelist in college towns in bringing students to Christ and to the consecration of their lives to the ministry. To the end of life he remained a close friend of Dr. Aiken. The Reverend Frederick T. Avery, rector of St. John's Episcopal Church of this city, is a son of the evangelist.

At the sacrament of the Lord's Supper, April 5, 1840, following a series of evangelistic meetings, one hundred eighty-eight members were received into the Stone Church, twenty-five by letters from sister churches, and one hundred sixty-three on confession of their faith. The summary of the year's activities reported to Presbytery gave two hundred thirty-five as the total number of additions for the year, making a membership of five hundred one in April of 1840.

Pioneer revivals were marked by emotional effects, even when conducted by very conservative home missionaries, such as the Reverend Joseph Badger, in whose Austinburgh Church one of the first awakenings occurred. They usually commenced with services preparatory to the celebration of the Lord's Supper, and were attended by a variety of physical

movements, such as falling, jerking, rolling, running, dancing, barking and trance or vision experiences. So violent became some that the head jerked from side to side with such rapidity that the features could not be discerned; while there was actual danger of the neck being broken. People were seized when guarding against the influence and some cursed at every jerk. Travelers on a journey and men at work were affected, the scoffer as well as the devout seeker after a blessing.

Physicians who visited the scenes ready to attribute the phenomena to unnerved conditions were seized with the jerking; still Badger and other religious leaders placed no special emphasis upon the bodily exercises as the effect of God's spirit. This type of revival had ceased when the Stone Church experienced its first work of grace, yet the special meetings were deeply emotional. There was, however, an ethical influence in them. One man arose in a meeting, for example, and confessed that when he had sold a saddle for a man on commission he had falsified in regard to the amount received when making settlement with the owner. Another confessor declared that when he had painted Deacon Whitaker's fence he had used whiting instead of white lead. A third man touched by the evangelist's appeal confessed that in the sale of cheese he had defrauded to the extent of fifty dollars. This confession may have brought peace to the soul, but the younger portion of the audience became so impressed by the

admission that whenever the man appeared on the streets, the lads would say "There goes old cheese."

The first manual of members issued by the Stone Church appeared in 1842, one thousand copies having been printed by a committee composed of Deacon Truman P. Handy, the Reverend Dr. S. C. Aiken, and Dr. David Long. There is this rather exceptional record: "June 18, 1840, a Miss Amelia Bell, colored woman, was received." The first City Directory of Cleveland, issued in 1837, contains the names of nine colored people, each one's name starred to distinguish the negro from the white population. Five of the nine negro citizens were hairdressers; one a cook, one a mason, and two mariners. The Miss Amelia Bell received into the Stone Church in 1840 probably was the daughter of a boatman named Bell.

The large increase in church membership prompted a secession of some dissatisfied with Dr. Aiken's conservative position on the abolition question, for the purpose of forming a Congregational church. The band of separatists, however, was speedily disintegrated by "Second Adventism;" by the prevailing "Perfectionism," and kindred agitations. The spirit of extreme disputation did not tend to church growth, and bankruptcy finally forced the congregation to sell its edifice and to disband. A number returned to their former church home.

A second attempt was made June 12, 1844, and that successfully, to form a Second Presbyterian Church on the old charter of 1837. This was in the

spirit of utmost good feeling, although for a time the exodus was considered a serious crippling of the mother organization. The loss of Mr. and Mrs. T. P. Handy was especially felt. They had come to Cleveland in 1832 from the First Presbyterian Church of Geneva, N. Y., and in the Stone Church Mr. Handy at once gave promise of what he afterwards became, as a Christian layman and leader, not only in the Stone Church, but also in the Second Presbyterian Church, and in the Presbyterian Union of which he was president for nineteen years, and then president emeritus until the time of his death. Equally valued and honored was he in Presbytery and the higher courts of the Presbyterian Church. In the Stone Church Mr. Handy was Sunday School superintendent from 1833 until he went to the Second Church in 1844. He and his wife sang in the choir and were musical favorites throughout the community.

Of the Stone Church music at the beginning of Dr. Aiken's pastorate, Mr. Handy said at the semi-centennial celebration in 1870,

> There was never any trouble in securing good music for the church and Sunday School. There was a bass viol and flute accompaniment for the choir, whose members sang without pay, and with the spirit as well as with the understanding.

The Severance brothers were also lovers of music and valued members of the choir. These four brothers were the sons of Dr. Robert B. Severance, of Shelburne, Massachusetts. Their mother was a cousin of Dr. David Long, and after her early death the

brothers came to Cleveland, where they were welcomed into the Long family. The oldest brother, Solomon Louis Severance, who married Miss Mary Long, was a dry-goods merchant, but he died at twenty-six years of age at Red Sulphur Springs, Virginia, where he had gone for his health, and there the burial took place. The second brother, Theodoric C. Severance, was a bank teller and cashier. He married and later went east, and finally on account of ill health to California, where he passed away in 1892. The widow, very prominent in social and club life of Los Angeles, died not long ago. The two other brothers, Erasmus D. and John Long Severance, never married, and died in 1840 and 1859 respectively. They were also connected with Cleveland banks. The four brothers were musical, and not only strengthened the Stone Church choir, but also supported enthusiastically every good work in the community.

Of the fifty-eight persons who became charter members of the Second Presbyterian Church, fifty-three were dismissed from the parent organization. The meeting called to form this new Presbyterian Church was held in the session room of the Stone Church, and Dr. Aiken presided. In addition to the loss of Mr. and Mrs. T. P. Handy there was also the dismissal of Dr. and Mrs. David Long, Mrs. Mary H. Severance and John L. Severance, Mr. and Mrs. Samuel H. Mather, and others who, for many years, were prominent in Presbyterian circles.

Six years after the colony formed the Second Pres-

byterian Church, partly on account of strenuous anti-slavery agitation, another church of thirty members was formed March 25, 1850, and known for two years as the "Free Presbyterian Church," and then the Plymouth Congregational Church, whose valuable property was recently sold. Part of the proceeds of this sale has been set aside for denominational church extension, and the rest devoted to the building of a Congregational church on Shaker Heights. Still another colony departed January 25, 1853, a peaceful exodus due wholly to the overcrowded condition of the mother congregation. The Euclid Street, afterwards known as the Euclid Avenue Presbyterian Church, first located on Euclid Avenue, corner of what was Brownell Street, now East Fourteenth Street, was organized with thirteen members, including the veteran, Elisha Taylor. Instead of crippling the parent organization, all of the colonies given forth by the Stone Church only illustrated the great law that "losing one's life in order to save it" applies to the prosperous existence of churches as well as to their individual members.

The great Hungarian patriot, Louis Kossuth, in whose memory a few years ago the Hungarian Societies of Cleveland unveiled a monument at University Circle, visited Cleveland January 31, 1852. At eleven o'clock in the morning he addressed a throng of citizens from the balcony of the American House, and at three o'clock in the afternoon he delivered an address at Melodeon Hall, upon which occasion the Honorable Samuel Starkweather, of the

Stone Church, delivered an address of welcome, and Dr. Aiken spoke words of welcome in behalf of the city's clergy.

During January of 1853, as the last colony to form the Euclid Avenue Presbyterian Church was departing, Dr. Aiken launched the project of constructing a new house of worship upon the site where the primitive stone edifice had for nineteen years served the congregation, whose affection for the original sanctuary inspired some bard to pen for an anniversary occasion these lines:

> It was very plain in its outward form,
> And had little of sculptured grace,
> But the heirs of a rich inheritance
> Came oft to that hallowed place.
>
> It had high-backed pews with paneled doors,
> That opened with willing hands;
> For saint and sinner welcome found
> Alike in that Christian band.

With marked alacrity and liberality the people responded to Dr. Aiken's appeal, and two years later the edifice was completed, at a cost of sixty thousand dollars. A large audience attended August 12, 1855, the dedication of what was then a notable structure for Cleveland. Dr. Aiken delivered the dedicatory sermon, and was assisted by the Reverend Frederick T. Brown, D.D., pastor of the [Old School] Westminster Presbyterian Church; the Reverend Joseph B. Bittinger, D.D., pastor of the Euclid Avenue Presbyterian Church; the Reverend James Shaw, D.D., pastor of the Newburgh Presbyterian Church,

and by President Henry L. Hitchcock, D.D., of Western Reserve College. Thanks were given that during the two years of construction no toiler on the edifice had been injured. Of the furniture installed the rosewood pulpit elicited the greatest admiration.

Just when the First Presbyterian Church of Cleveland began to be popularly known as the Old Stone Church is uncertain, but it was also frequently called "Dr. Aiken's Church."

Scarcely had the congregation become settled in the enjoyment and profit of the new church home when what seemed at the time to have been an appalling calamity fell upon the parish. Saturday morning, March 7, 1857, about half-past eleven o'clock, smoke appeared at the northwest corner of the church roof, and the fire beneath began to spread with great rapidity. All that the fire department and volunteer assistance could do was to carry out of the auditorium cushions, chairs and books. Several persons attempting to save the beautiful rosewood pulpit barely escaped with their lives, for the burning roof began to give way while the hazard was being made. The roof of the chapel was crushed. Within twenty minutes the stately steeple, two hundred thirty feet high, was turned into a flaming torch. Beginning to sway the spire finally crashed in fragments diagonally across Ontario Street. Only eighty feet of the woodwork fell, there having been one hundred fifty feet of stone foundation which still reared its blackened walls high above surrounding objects, a sad wreck of the finest edifice in the city, which in external and in-

ternal adornment was surpassed by few churches west of New York City. The interior of the chapel was not injured to any great extent, and the stone walls of the church stood as strong as ever, having been well protected from the fierce heat by the inside lining of brick.

The destruction of this fine church building was considered a great disaster, not only by the church members, but also by citizenship in general, for the edifice with its high towers and graceful, lofty spire was regarded by everyone as useful and highly ornamental to the park on which it stood.

The Stone Church congregation secured Chapin's, later known as Garrett's Hall, as a place of worship during the period of rebuilding. The gathering the following Sunday morning was like that in the "upper chamber," and the text taken by Dr. Aiken was *Isaiah* 64 : 11.

> Our holy and beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste.

The discourse was one long to be remembered by those who heard it. The preacher's heart was full, but not too full for utterance, and he spoke as one submissive in spirit to a great personal calamity. The disaster, however, was more apparent than real. Churches of various denominations vied with one another in seeking to share their sanctuaries with the churchless Presbyterians. First the Baptists and then the Second and Euclid Avenue Presbyterians pressed their invitations.

The seeming disaster, however, not only cemented the rapidly growing congregation into the spirit of abiding unity, but it likewise revealed a pecuniary strength hitherto unsuspected. Fortunately fire insurance had been carried to the extent of thirty thousand dollars, so that the rebuilding was immediately undertaken. Mr. Amasa Stone gave his services freely toward the supervision of the work of reconstruction. On January 17, 1858, or within ten months after the conflagration, the restored edifice with the exception of the galleries and the spire was dedicated. Dr. Aiken conducted the morning service, and in the afternoon the dedicatory sermon was delivered by the Reverend Mr. Carrier, whose identity has not been discovered. The restored building had been thoroughly furnished and presented a fine appearance, according to the account of the dedicatory exercises reported in the *Plain Dealer* the following Monday morning.

A notice in the same issue of this Cleveland paper may give a better conception of the times in which the above church history was enacted:

> Horace Greeley will lecture on the "Poets" at the Melodeon this evening. He edits the *Tribune*, a daily paper in New York City. He is a pretty sharp writer, but is principally distinguished for wearing a dilapidated drab coat and decayed wool hat. With the exception of an occasional game of euchre and ten-pins with Henry Ward Beecher, Mr. Greeley takes no amusement whatever. Many persons think him a great man, and he rather inclines to that opinion himself. Success to him. Long may he wave.

The author of this news item ought to be identified even before the reader scans at the head of the editorial page, "Chas. F. Browne, Assoc. Editor," a writer better known as "Artemus Ward."

Just prior to the fire of 1857 fifty women of the congregation formed the "Ladies' Society," for the work of general benevolence without regard to nationality or creed, and likewise to render financial assistance to the Stone Church. Until then the business interests of the congregation had remained almost exclusively the prerogative of the men, but finally a determination seized the women to assert an influence beyond the home, the female prayer-meeting, and sewing-circle. In the sick-room of Mrs. Henrietta Aiken, the pastor's wife, who seldom was able to leave her home, conferences had been held between Mrs. Aiken and Mrs. Emma Mason, resulting in a notice from the pulpit summoning a meeting of all the ladies of the congregation. The first officers of this Ladies' Society were Mrs. Fanny Parsons, president; Mrs. Julia Starkweather, vice-president; Mrs. John E. Lyon, secretary, and Mrs. J. B. Waring, treasurer. During the first twenty-five years of its existence over forty thousand dollars was credited to woman's work in the Stone Church. To this society Dr. Aiken attributed in good measure, not only the gift of furniture to the rebuilt sanctuary, but also the fact that there was freedom from debt, after the congregation in the face of a financial panic had restored the house of worship.

Let it not be forgotten that during the pastorate of

Dr. Aiken the congregation passed through two of the worst panics ever experienced by the nation. The panic of 1837 came two years after his installation, and during the rebuilding of the edifice, destroyed by fire, there was the panic of 1857. Of the earlier crash Dr. Aiken said in his twenty-fifth anniversary sermon:

> Like the shadow of the sun-dial of Ahaz, the wheel of fortune rolled backward, and left many who had been considered rich in bankruptcy.

Since then there have been similar periods, but none as severe as that one. Men turned resolutely to the regaining of their fortunes, but the mind seemed engrossed with material things. There is a record that during at least two years of that financial stress Dr. Aiken voluntarily surrendered two hundred dollars of his salary of fifteen hundred dollars, lest he be a burden to his people.

The excessive severity of the panic of 1837 can be better appreciated when it is remembered that for ten years following that financial crash there was a great scarcity of money throughout the country. Commercial transactions returned to the primitive exchange of commodities to such an extent that even land was purchased by work, or by the giving of something other than money. A church was constructed in Connecticut wholly through the gift of onions, the main product of the community. In Cleveland a building was erected at the corner of St. Clair and Bond Streets during that period, and it gained the name of "Calico Block," because those who wrought

upon the structure were paid mainly by orders upon the owner's store.

In Dr. Aiken's twenty-fifth anniversary sermon delivered in 1860 there was this tribute paid to the Sunday School work of his time:

> A word regarding the Sabbath School attached to this congregation, the oldest I believe in the city. There was at first a lack of room and a scarcity of officers and teachers. The colonies departing took many valued workers among the young. Still with much exertion on the part of superintendent and teachers our school has always been respectable, both in interest and numbers. Under God, you, my friends, who have labored in this department, have I doubt not been instrumental in doing much good. As I think of the past, I recall to mind some of our Sunday School scholars who departed in triumph to the better world, and as I look over the community I see multitudes of useful, happy citizens who, but for our training, might have been a curse to themselves and to society. Let us never lose our love for the Sabbath School, nor relax our efforts to extend its influence in this city and in this land.

In the Sunday School known to Dr. Aiken were Lucius Fairchild, destined to become governor of Wisconsin; George Hoadley, afterwards governor of Ohio; Charles A. Otis and William Castle, who became mayors of Cleveland; Edwin Cowles, later editor of the Cleveland *Leader*, and Alfred Cowles, his brother, who became editor of the Chicago *Tribune*; Douglass Cleveland, later a judge; H. Kirke Cushing, in the course of time a very prominent physician; Reuben F. Smith, for many years an elder in the Stone Church, and president of the Cleveland

and Pittsburgh Railroad; Elder Solon L. Severance, and many others who became influential in church and state. Four of the teachers went as foreign missionaries: Dr. N. Adams and Miss Sarah Van Tyne, to Africa; Mr. Samuel W. Castle to the Sandwich Islands, and Mrs. Samuel Hutchings to Ceylon. No wonder Dr. Aiken reviewed with great satisfaction the existence of a Sunday School of that quality.

Sixteen years of Dr. Aiken's pastorate had elapsed before Cleveland, then a city of twenty-one thousand one hundred forty inhabitants, became the terminal of a railroad of any importance. Early in 1851 the Cleveland, Columbus, and Cincinnati Railroad was completed, and the pastor of the Stone Church took a more prominent part in the celebration commemorating the arrival of the first train than he had anticipated. On Washington's Birthday the first train brought to Cleveland the governor of the state, mayors of cities touched by the new road, officers and members of the Ohio Legislature and railway officials. Prior to the gala day Dr. Aiken had casually mentioned his purpose to deliver Sunday morning a sermon on "The Moral View of Railroads." Much to the pastor's chagrin a local editor made a news item of the private statement.

That Dr. Aiken felt sensitive over this unusual advertising of religious goods is made clear by the introductory note to the printed sermon, issued in pamphlet form in response to the request of forty prominent citizens who had attended the service. The apologetic foreword was,

> The pastor of the First Presbyterian Church, anticipating

> the presence of strangers on the Sabbath, had determined to speak on the absorbing topic of the day, and had intimated the same to one or two friends. It so happened that one of our editors hearing of it inserted on his own responsibility a notice of it in his paper, which circumstance will account for the large number of strangers in the Old Stone Church.

What this pastor of "ye olden time" would think were he to peruse the church notices in a modern Saturday paper, with their cuts of churches and of pastors and frank admissions that "great sermons" will be delivered both Sunday morning and evening, can only be imagined.

During the pastorate of Dr. Aiken at Utica, N. Y., he had preached before DeWitt Clinton and party at the time of the completion of the Erie Canal. The earlier homiletic material may have been applicable to the railroad discourse, but the latter's text could never have been made the basis of the canal-boat sermon. Averse as Dr. Aiken was to advertising sermons, semi-sensational ingenuity was at least employed in the selection of his text for the Cleveland effort. It was *Nahum* 2 : 4:

> The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings.

The prophet spoke not of modern railway systems or automobiles, but of the machinery of war such as the chariots of the King of Babylon rushing against Nineveh. A brief outline of Dr. Aiken's sermon is not only interesting, but even now instructive:

> Roads are symbolic of civilization. Egypt, famous for arts and science, had her Thebes with one hundred gates,

all of which must have opened to as many spacious highways, leading to every part of her kingdom. The Jewish commonwealth constructed roads and gave special care to those leading to the cities of refuge. Three hundred years before Christ, Rome had her Appian Way, the enduring nature of which road still excites the admiration of mankind. The old Saxons, living in castles upon inaccessible rocks, were comparatively barbarians, ever fearing for safety of life and property. With no methods of transportation civilization languished. Great has been the progress of invention. At the best the stage-coach rumbled slowly over public roads. Bazaleel was raised of God to devise cunning work in gold, silver and brass. So was it with Watt, who applied steam to travel. Twenty years ago the first locomotive ran from Liverpool to Manchester, but now there are many railroads. Forty-three years ago the first steamboat ploughed the waters of the Hudson River, and in 1838 the first boat propelled by steam crossed the Atlantic.

The hand of God is in all this. Some look with gloomy eye upon the "iron horse," as destined to subvert the laws of God and man, introducing moral and political anarchy, but we are not to be troubled by such spectres. To view the railroad as a mere auxiliary to increase wealth is very superficial. That is a consideration for the economist, but there are higher moral and social aspects of the railroad's advent. It will prove a barrier against frequent wars, by bringing nations together and creating more sympathy for and knowledge of each other, thus promoting a spirit of brotherhood.

Then there will be a tendency to unite perfectly the heterogeneous classes of our immigrants, to modify sectional jealousies and to diffuse education through travel. "Many shall run to and fro and knowledge shall increase." The railroad will be a leveller, bringing the lowly nearer

> to the plane of the rich through increased means of travel. One benefit will be its auxiliary assistance to the cause of temperance, employes having to be total abstainers, if they are to be trustworthy and efficient.

This last point was almost prophetic. The constitutional prohibition amendment came to triumph when the principle of "safety first" was applied not only to railway employes, but also to those of manufacturing concerns and to the operators of automobiles on public highways.

Dr. Aiken's climax was:

> My friends, the stirring scenes through which we are passing, the movements of which we are spectators, and in which we are the actors, are great to us, and in connection with the progress of the race, and with the destiny of our country and the world, they are great in reality. But another existence is before us, other scenes are yet to open, scenes of still greater interest, vastly different in their nature, of a higher order, spiritual and eternal; and we are all approaching them in the rail-car of time, with a speed more rapid than lightning, more irresistible than chariots of fire. God grant that through infinite mercy in Jesus Christ we may be faithful in our day and generation, live to some valuable purpose, that when we reach the great depot of our earthly existence, we may enter into the building of God, a house not made with hands, eternal in the heavens.

With a copy of this sermon in the Western Reserve Historical Society Library, there is a second printed sermon delivered by Dr. Aiken. The theme is "Amusements," not only a burning problem then, but also one that has troubled Christians ever since.

While Dr. Aiken's attitude toward popular amusements would now be termed puritanical, the discourse was no sensational tirade against card-playing, theater-going and dancing, but a dignified discussion of the evil tendency of popular amusements upon character from the Grecian and Roman periods to his day.

During the twenty-six years that Dr. Aiken was pastor of the Stone Church, he encountered more adverse and perplexing forces than ordinarily come to the Christian minister. Various reforms were bitterly waged within and without the churches. The subjects of temperance, of abolition, and kindred issues incessantly arrayed parties against one another and made it difficult for a pastor always to act with wisdom and prudence. With all the kindness and discretion possible for ministers to employ, many were unable to hold ground successfully, and more than one Western Reserve church was temporarily rent asunder or utterly destroyed in the bitterness of reform upheavals.

In no part of the Reserve was party strife higher than in Cleveland. Without regard to the fear or favor of men Dr. Aiken tried to pursue a course best calculated to promote the cause of freedom, and at the same time to save his congregation from dismemberment. Many times did he endure the savage criticisms of the ultra-abolitionists, who insisted that he devote his pulpit utterances wholly to their burning issue. Even Abraham Lincoln endured for a long time the charge of having been lukewarm in the esti-

mation of the ultra-abolitionists. At the outbreak of the Civil War "John Brown's Body" was sung with more zest by some than "We are coming, Father Abraham," but the patient waiting of the Emancipator for his opportunity to deal slavery its deathblow is now more admired than the overt act of John Brown at Harper's Ferry. Notwithstanding the fact that such a semi-fanatical course was made the means of stirring to a high pitch the spirit of the North against the slave oligarchy, it is fortunate that in the founding of churches on the Western Reserve every pastor was not an ultra-abolitionist.

During those years, in which the souls of men were sorely tried, a committee of Cleveland Presbytery drafted resolutions to be forwarded to the General Assembly of 1846, fifteen years before the Civil War. As chairman of that committee Dr. Aiken doubtless penned the following overture:

> The subject of slavery is one of deepening interest in our churches. Indeed we may say that upon all classes it is taking a stronger hold than ever before. There is less excitement, but more thought; less talking, but a more settled purpose to act; less denunciation, but a more thorough conviction of the guilt and evil of slavery. We will not take the time of the Assembly with remarks upon the sin of slavery, nor do we think it necessary to adduce proof of its disastrous effects upon all our institutions, social, civil and religious. To us it seems like treason to our Master to shrink from censuring human bondage, and oppression, because they are sanctioned by law and are therefore "political institutions." We cannot believe that our beloved fathers and brethren, in their holy convocation, will hesitate to take an elevated stand, by some wise,

> decisive action, on the side of heaven and oppressed humanity. By multitudes both in church and out of it, they are expected to do it, and we pray God that we may not be disappointed.

Of Dr. Aiken's later service, Dr. Goodrich said in his semicentennial sermon:

> When in the New School Assembly of 1857, held at Cleveland in the Stone Church, the hour came when the remnant of pro-slavery element was to be sloughed off, the brief, incisive words of the venerable pastor of this church broke the web of tedious debate and led the way to a high decision for Christian liberty.

It was at that General Assembly that twenty southern commissioners left the body as a protest against the action.

Another source of trial and embarrassment on the Western Reserve, during the long pastorate of Dr. Aiken, were the recurrent religious delusions. In reference to his experience, he left this testimony:

> There was a time when the idea of Christian Perfectionism in this region became so prevalent as almost to resolve all religion into the belief of it. This was followed by a species of fanaticism most extraordinary, widespread and desolating, and though the mass of this congregation stood firm, its influence was very perceptible in counteracting the plain truths of the gospel. The effects of Millerism are still visible in the spirit of skepticism and infidelity engendered by it, and will long remain a sad memento of the danger of forsaking the truth to follow misguided and bewildered mortals.

The Cleveland Presbytery in 1841 appointed a committee consisting of the Reverend Sherman B. Canfield, D.D., pastor of the Second Presbyterian

Church; the Reverend Samuel C. Aiken, D.D., and the Reverend H. Blodget, to prepare "An Exposition of the Peculiarities, Difficulties and Tendencies of Oberlin Perfectionism," a very elaborate theological document, a copy of which is preserved in the Western Reserve Historical Society Library.

What "Millerism" was against which Dr. Aiken had to contend can be better understood by a brief account of its exhibition in Cleveland. William Miller was born in Massachusetts in 1781. He had only a common school education, but was a man of strong native talent. At first he had been turned away from the fervor of prevailing revival meetings to skeptical teachings, but he soon returned to the Baptist faith. In 1803 a remarkable shower of meteors was interpreted by many to signify the approaching end of the world. Miller turned from farming to the study of the books of *Daniel* and *Revelation*, and in 1831 he began to expound the theory that the end would come between March 21, 1843 and March 21, 1844. This was given additional emphasis by the great meteoric showers of November 12 and 13, 1833.

Licensed to preach, Miller traveled over the country, everywhere addressing great audiences. After protracted calculations he announced that April 12, 1843, would be the exact date of the "Second Coming." Fifty or more people in Cleveland had accepted the doctrine and had secured an eloquent New England minister, the Reverend Charles Fitch, who came to Cleveland in 1840 and began to preach with great success. He became pastor of the "Church of

the Second Advent," which first worshiped in the wooden building just west of the Stone Church, and afterwards in the famous "Round Church" constructed on Wood Street, now East Third Street, between Rockwell and St. Clair Avenues. This unique edifice was of brick like a truncated cone, thirty feet in diameter at the base and fifty feet high. A convex roof of glass windows swung on hinges, ready to be opened outward at any time for the ascension of the members. There were two front doors on Wood Street, but no side windows. The only light the Round Church worshipers wanted was that which came straight down from heaven. The order of worship was that of the Presbyterian and Congregational churches, with the exception of the "Second Coming" doctrine. As the predicted date for the end of the world approached the excitement increased. When April 12, 1843, arrived the members of the Round Church arrayed themselves in white robes, worshiped all day, and looked for the hour of midnight to verify their cherished doctrine, but "the wreck of matter and crash of worlds" did not materialize, and after the benediction had been pronounced the members of the white-robed congregation dispersed to their homes. The Reverend Mr. Fitch died the following year and his flock was scattered, yet many retained their belief attributing the delay to miscalculation of the time, but thousands throughout the country having based their whole religious hope upon this one article of faith abandoned all churches and lapsed into unbelief.

The pastor of the Round Church was also editor and publisher of a monthly paper, entitled *The Second Advent of Christ.* Along with chronological charts and pictures of beasts explanatory of the mooted prophecies, was the statement:

> We expect the Lord every day. Whether He will permit us to commence another volume of twelve numbers we know not. Or if He permits us to commence it is far more doubtful whether His coming will be delayed long enough to complete the volume.

Such a notice could not have been very encouraging to subscribers, as there was no promise of rebate in case the paper did not continue for a year.

Reference is often made to current religious fads of irrational character, and the question is asked why so many educated people can entertain them. Let no one think that those who were carried away with Millerism and other religious vagaries were only the simple-minded or ignorant. In the colleges of that period there were those who fostered, rather than allayed, the reigning disorders, while many educated people were the leaders.

Reference has been made to Oberlin Perfectionism and Adventism. Western Reserve College escaped those extremes, but President Carroll Cutler, in his history of that institution, had the following to state regarding the students of 1835, the year that Dr. Aiken came to Cleveland:

> They formed a Magdalen Society, in defence of the seventh commandment, in sympathy with a Mr. McDowell in New York. One student prepared and published

tracts for circulation, and young men went abroad lecturing on the subject. They seemed to feel the moral burden of the whole world resting on their shoulders, and they were determined to discharge manfully their responsibilities. We cannot but admire their devotion to duty, as they understood it, but it is difficult to imagine present-day college students going around the country lecturing on the moral agitations of earlier years, however much they might debate any and all subjects of present interest in college classes and societies.

Evident it is to one studying the long pastorate of Dr. Aiken in such formative years, permeated as they were with various abnormal political and religious agitations, that it was due largely to his practical wisdom, his weight of character, as well as to his unselfish devotion to the service of Christ, that the Stone Church escaped the disorders that rent disastrously so many other Christian bodies, and held steadily its course with growing strength and unity. As the pastor of the largest church in the Cleveland Presbytery, Dr. Aiken would have been accorded by his brethren leadership, but that also would have been proffered by his colleagues, by reason of his remarkable fitness for the wise guidance of Presbytery, during the period of sore disruption in the Presbyterian Church.

The Cleveland Presbytery in 1836 petitioned the Western Reserve Synod to form three Presbyteries, namely those of Cleveland, Medina, and Elyria, out of the one then existing, the new bodies to be bounded by the counties in which their churches were located. Thus for a number of years the churches of the Cleve-

land Presbytery were confined to Cuyahoga County. The General Assembly of 1837, meeting in Philadelphia, exscinded the Synods of Western Reserve, Utica, Genesee, and Geneva, and forced them to form the New School Presbyterian Church.

Thus two years after Dr. Aiken's pastorate began in the Stone Church, there came the pressing need of wise leadership in the guidance of the New School Church. The first "convention" called to deal with the critical situation was held at Auburn, N. Y., August 17, 1837, the year of the disruption. The Cleveland Presbytery sent three ministers and one elder to this important conference. Dr. Aiken headed the delegation, and with him was the Reverend John Keep, a former supply of the Stone Church. Later Dr. Aiken led delegations to similar conventions at Detroit and Cincinnati. In all ecclesiastical courts he was the same practical adviser that he was in his Cleveland parish.

In 1858, when he had been sole pastor of the Stone Church for twenty-three years, and was in the forty-third year of his ministry and in the sixty-seventh year of his age, Dr. Aiken's health became impaired to such an extent that he suggested the securing of an assistant. On August 12, 1858, the Reverend William H. Goodrich, D.D., was called and installed associate pastor.

At the time Dr. Aiken informed the younger associate that within two or three years he would retire from active service. This the senior pastor did during April of 1861, when he was made pastor

emeritus at an annual stipend of one thousand dollars, which was lovingly continued by the congregation for eighteen years, or to the end of his earthly pilgrimage. He outlived his younger associate pastor over four years, and was present at the funeral of Dr. Goodrich, but was unable by reason of infirmities to participate. One of his last public appearances was at the installation of the Reverend Hiram C. Haydn, D.D., as associate pastor with the Reverend William H. Goodrich, D.D.

In the semicentennial sermon delivered by Dr. Goodrich in 1870, mention was made of the five revivals which had visited the Stone Church during the pastorate of Dr. Aiken, two of which were of unusual influence. Emphasis was placed upon the fact that three churches organized during that period had received almost every charter member from the Stone Church. During Dr. Aiken's pastorate, according to Dr. Goodrich, eight hundred eighty persons had been received into the church.

Dr. Aiken was first married in 1818 to Miss Delia Day, of Catskill, N. Y. She died in 1838, and the following year he married Miss Henrietta Day, a sister of his former companion in life. She was a woman of great force of character. Of the nine children born of these unions only a son and daughter, Mr. Charles G. Aiken and Mrs. Helen Day, survived their father. Six died in infancy, and a son was supposed to have been drowned at sea.

After the death of Mrs. Aiken in 1864, the aged father made his home with the son on Woodland

Avenue, and at Tallmadge, Ohio. In an earlier address Dr. Aiken, in speaking of the strenuous experiences endured in his two pastorates, said,

> A minister cannot preach to please himself. He cannot preach to please his people. He must be like a rock in the ocean. He must preach the truth and let the waves dash.

True, but even the rocks in the sea are finally worn away, not only by the furious dashings of the storm-tossed floods, but also by the ebb and flow of the more gentle tides. So was it in the case of this rock-like servant of God. The body became broken and the mental powers sadly weakened. Things present made but little impression, but of earlier years he was wont to speak more clearly; while at the mention of his Saviour's name, the aged countenance always brightened.

In his memorial address Dr. Haydn gave this keen portrayal of Dr. Aiken's last days:

> His stately form, bowed and shrunken with age; and worse yet, his clear and powerful mind losing not only its fire and energy, but also its hold on the living present; withdrawing from the recognition of his best friends into memories, broken and fading, of his early life. Since then he has been like a bough half-broken from the branch, drawing just enough vitality from it to continue life, but not enough for any useful purpose.

In such a condition, in the eighty-ninth year of his age, at one o'clock in the morning of January 1, 1879, the peaceful end came. The bell of the church that he had so dearly loved, and to which he had given so much self-sacrificing toil, had joined with

the chimes of Old Trinity and of neighboring churches, in responding to Tennyson's exhortation:

> Ring out, wild bells, to the wild sky,
> The flying cloud, the frosty light;
> The year is dying in the night:
> Ring out, wild bells, and let him die.
>
> Ring out the old, ring in the new,
> Ring, happy bells, across the snow:
> The year is dying, let him go;
> Ring out the false, ring in the true.

As the requiem of the Old was being tolled and the birth of the New Year joyously welcomed, the spirit winged its flight from the worn tabernacle of flesh into the "house not made with hands, eternal in the heavens."

Having died Wednesday morning the funeral services would naturally have been held the following Friday afternoon, but a severe snowstorm had swept the country and Dr. Aiken's daughter, who was in Connecticut, was unable, on account of the snow-bound condition of the railroads, to reach Cleveland until a week after the death of her father. The funeral was, therefore, postponed, and on Thursday morning, January 9, 1879, at eleven o'clock, the services were held in the Stone Church.

The Sunday following the death of his aged predecessor, Dr. Haydn preached a memorial discourse, and later at the funeral service he used the text *Psalm* 97 : 2:

> Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

Associated with Dr. Haydn in the funeral service were the Reverend Charles S. Pomeroy, D.D., of the Second Church; the Reverend J. Lovejoy Robertson, of the Euclid Avenue Church; the Reverend Francis A. Horton, of the Case Avenue Church; the Reverend H. R. Hoisington, of the North Church, and the Reverend S. L. Blake, of the Woodland Avenue Church.

Although retired from active service for eighteen years, this servant of God had not been forgotten by the city. The daily papers printed many articles, including Dr. Haydn's sermon in full; while the Cleveland *Leader* editorially extolled the life and character of the minister who had not in his retirement been forgotten.

The pall-bearers were Messrs. Amasa Stone, George Mygatt, Samuel Williamson, John Proudfoot, James F. Clark, Sherlock J. Andrews, the Honorable John A. Foot, and Dr. H. Kirke Cushing. The interment was at Erie Street Cemetery.

At the close of Dr. Aiken's twenty-fifth anniversary sermon in 1860 the choir sang a hymn, the composition of which was attributed to Dr. Goodrich. The lines express the love and honor in which this servant of Christ was held, and form a fitting close to the historical sketch of the pastorate of the Reverend Samuel Clark Aiken, D.D., in the First Presbyterian Church of Cleveland:

> Thanks be to God, the living God,
> That through these bright, unbroken years,
> Before us one loved form hath trod,
> Our faithful guide in hopes and fears.

Thanks for the strength bestowed from heaven,
The wisdom granted from above;
The faith, the zeal, the utterance given,
The guileless life, the unwearied love.

Thanks for the fruit here garnered in,
For wandering souls brought back to God,
For saints cheered on, their crown to win,
Or comforted beneath the rod.

Thanks, that beneath his fostering hand,
New churches have gone forth to rear
Fresh altars where thy servants stand,
And full assemblies wait to hear.

Still with thy servant, Lord, abide,
Gently sustain these waning years;
Let it be,"Light at eventide,"
Scatter the shadows, wipe the tears.

Follow the labor he hath done,
With blessings that shall never cease;
His was the toil, the hope, the crown,
Thine only is the sure increase.

## VI. PASTORATE OF THE REVEREND WILLIAM HENRY GOODRICH

### 1858–1874

Seventy-five years ago the Reverend Horace Bushnell, D.D., the noted New England divine, published his *Christian Nurture*, a book that gave offence to those who placed undue stress upon the evangelism of their times, as almost the sole means of propagating the gospel. The value of revivals Dr. Bushnell did not deny, but he did contend for a greater recognition of religious culture in the family, whereby one generation of Christians naturally produces a larger and better generation of believers. After many years Bushnell's *Christian Nurture* has received merited recognition, for it has been reprinted as a valuable textbook by the Religious Education Association.

When St. Paul wrote to Timothy, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice," he paid tribute to the power and beauty of religious heredity.

This law of Christian nurture was signally illustrated in the case of the Reverend William Henry Goodrich, who was born January 19, 1823, in the classic city of New Haven, Conn. His father, the Reverend Chauncey A. Goodrich, was for forty years

professor of rhetoric and oratory in Yale College, where the interests of Christ's kingdom formed the chief thought and care of this honored instructor, who wielded for four decades such a formative power over the ever-changing body of students. How enriching must have been his influence over his own household, and what satisfaction came to this inspirer of many pupils to choose the ministry, when his youngest son gave himself to that calling. The father, moreover, was not the only source of hereditary talent, for the son's paternal grandfather was the Honorable Elizur Goodrich, a lawyer of eminence and at one time professor of law at Yale College; and his great-grandfather was the Reverend Elizur Goodrich, D.D., an astronomer of ability, as well as an eminent clergyman and educator. Upon his mother's side Dr. William H. Goodrich also had the natural advantage of a noble ancestry, she having been the daughter of Noah Webster, the noted compiler of the dictionary that bears his name.

The boyhood of the second pastor of the Stone Church was spent under the lofty elms of Temple Street, New Haven, Conn., near his grandfather Webster's home, redolent with the lore to which his days were given, and in proximity to the homes of the Days, the Sillimans, the Hillhouses, the Whitneys, and Bacons, and of many others who made the New Haven of their times unsurpassed in this country, as the seat of scholarly grace and of social refinement. Nursed in the lap of culture, in a family circle made beautiful by a mother's consecrated spirit, and in a

William H. Goodrich

home across whose threshold the most eminent people of the period were wont to pass, the youth of Dr. Goodrich was spent.

At New Haven he began and completed his education, passing through both collegiate and theological courses of study, after which he became a Yale tutor. All of this hereditary power, however, did not relieve the favored youth from the exercise of persevering industry which characterized his ministry.

He became in 1850 pastor of the Congregational Church at Bristol, Conn., after having traveled several months in Europe. To the First Presbyterian Church at Binghamton, N. Y., he was then called, and there he labored until in July of 1858 he was called to his last pastorate in the First Presbyterian Church of Cleveland, where he was installed August 12, 1858.

According to the minutes of Presbytery, the following was the order of installation:

> Reading of Scripture, Rev. Frederick T. Brown, pastor of the [Old School] Westminster Presbyterian Church; sermon by Rev. Henry Kendall, D.D., of the Pittsburgh Presbytery, for many years thereafter the noted Secretary of the Board of Home Missions; constitutional questions by the moderator, Rev. John B. Allen; installation prayer, Rev. J. H. Bittinger, D.D., pastor of the Euclid Avenue Presbyterian Church; charge to the pastor, Rev. James Eells, D.D., pastor of the Second Presbyterian Church; right hand of fellowship, Rev. Samuel C. Aiken, D.D.; charge to the people, Rev. James Shaw, D.D., pastor of the Newburgh Presbyterian Church.

At the commencement of this associate pastorate, the

church roll contained three hundred thirty-two members.

One of the historical sketches issued in 1896, Cleveland's centennial year, divided the century of civic life into four periods: that of "settling," from 1796 to 1821; that of "establishing," from 1821 to 1846; that of "improving," from 1846 to 1871, and that of "enlarging," from 1871 to 1896. According to such divisions the pastorate of Dr. Goodrich extended through the latter half of the period of "improving." During the period, then, in which Cleveland was steadily gaining higher qualities of civic life, a clergyman possessing the spirituality, culture, and business ability of Dr. Goodrich, occupying a pulpit in the heart of the city, certainly radiated an uplifting influence.

A sketch of some of the civic betterments at the beginning of Dr. Goodrich's pastorate in 1858 may give proper setting to the religious and social influence of this Stone Church pastor. In 1858 there was not a paved street in Cleveland. Several times cholera and fevers, due mainly to a lack of sanitary sewering and pure water supply, had scourged the community. The West Side reservoir, under construction, gave promise of displacing with purer lake water the questionable cistern and well supply.

About 1860 venturesome capitalists, believing that the omnibus had seen its best days, proposed horse-cars, but no one envied the dreamers or tried to prevent track laying, for there were no pavements to be disturbed, and popular skepticism was widespread

regarding the number of fares that could be secured from people residing within one or two miles of the Public Square. Two simple laws were enacted to regulate the novel street-railway system for the protection of both pedestrians and passengers. One ordinance compelled all horses and mules for motive power to walk around the track curves; while the second forbade cars going in the same direction approaching nearer than three hundred feet to one another.

A contractor named Southworth established a grocery in 1858, and astonished competitors by making wheelbarrow delivery of purchases. Cleveland was credited in 1850 with a population of seventeen thousand thirty-four; while the sister city across the river had three thousand nine hundred fifty inhabitants, so that in 1855, a year after annexation, there was a total population of forty-three thousand. Leonard Case, Sr., sold his residence in 1856 for thirty thousand dollars to the United States Government to become the site of the stone post office, which was later supplanted by the present federal building.

About the same time the four sections of the Public Square were fenced into an unbroken park. The closing of the intersecting streets was bitterly opposed, but the heart of the city became a beauty spot, in whose towering trees a few bird-houses afterwards domiciled the few pair of "English sparrows," whose progeny has since defied all foes. After the dedication of Perry's Monument the enclosed Public

Square bore the name of "Monumental Park." It was not until 1867, when Leonard Case and Henry B. Payne threatened the city with a lawsuit, that the surrounding fence was removed, and the "Great Central Park" [another name], again intersected by Superior and Ontario Streets.

The year that Dr. Goodrich came to Cleveland the city became hilarious over the completion of the Atlantic Cable, but after a message had been sent by the President of the United States to the Queen of England, the cable ceased to work and enthusiasm waned.

Cleveland became the center of national interest in 1860, on account of the unveiling of Perry's Monument. From all parts of the land came a multitude of visitors, said to have been unsurpassed in numbers, from that time until the Garfield funeral in 1881. September 10, 1860, the anniversary of the naval battle, was the day selected for the unveiling ceremony. This dedication deeply stirred the patriotic feeling of the city on the verge of the Civil War. There were seventeen survivors of the Battle of Lake Erie, living forty-eight years after the bloody conflict. Governor Sprague, of Rhode Island, Commodore Perry's native state, attended with an official retinue. The American historian, George Bancroft, and Dr. Usher Parsons, surgeon of Perry's fleet, were the orators of the day, while the famous Ossian E. Dodge sang. At five o'clock in the afternoon a sham battle raged on Lake Erie, the only casualty having been the drowning of a spectator who accidentally

The Church of 1858-1884

fell from the pier into the water. Many members of the Masonic Order took part in the ceremonies, Commodore Perry having belonged to that fraternity.

The Sault Ste. Marie ship-canal, completed in 1855, opened to commerce one thousand additional miles of waterway, and gave an impetus to local shipbuilding. It also brought to Cleveland the wonderful advantage, ever since retained, of the coal and iron industries.

About the beginning of Dr. Goodrich's pastorate the Jones Brothers started the Newburgh Rolling Mills, and during that pastorate fourteen iron and steel mills developed in Cleveland. In 1868 the Cleveland Rolling Mill Company, then owned by the Chisholm family, made Bessemer steel, when only two similar plants existed in the United States.

The formation of the Standard Oil Company brought to Cleveland one-third of the oil produced. The first iron steamer ploughed the waters of Lake Erie in 1867, and for fourteen years the "J. K. White" had no companion craft. The development of the telegraph system gave to Cleveland national distinction. The wires of the Overland Telegraph Company, of which the late J. H. Wade was president, reached Salt Lake City in 1861, and from that place Brigham Young wired his congratulations. A week later the first message came from San Francisco. The Western Union Telegraph Company, with J. H. Wade as president, was formed in Cleveland, July 26, 1866, and the Government soon placed General Stager at

the Head of the National Union Telegraph Company, both systems having their headquarters in Cleveland.

The year 1867 brought the first serious labor troubles, precipitated by the attempt to readjust values inflated by the Civil War. The resumption of specie payment cut wages, when the scarcity of laborers had been relieved by soldiers returning to their occupations. Strikes followed, and Cleveland became the headquarters of the principal international labor unions.

That the pastorate of Dr. Goodrich was in a period of peculiar internal improvements is to be seen in the reorganization of the Young Men's Christian Association, which having started in 1854 had been disrupted by the war; in the turning of the Cleveland Library Association of 1848 into the endowed Case Library; in the formation of the Western Reserve Historical Society, and in the completion of the Union Passenger Station, at the time the finest structure of its kind in the country, but now sadly dismantled.

Dr. Aiken had assured his younger associate, and that entirely of his own volition, that by reason of increasing inability to serve actively he would retire within three years, and thus leave the younger minister in sole charge. In his tenth anniversary sermon Dr. Goodrich said:

> To me belonged especially the ministry of the Word; while Dr. Aiken still cared for the pastoral service, but gradually that care grew upon me.

In her paper read at the seventy-fifth anniversary

celebration in 1895, Mrs. H. K. Cushing thus described the beginning of the associate pastorate:

> Dr. Goodrich came to us nominally as our assistant pastor, but he virtually assumed control of church affairs, and never did a finer or nobler nature adjust itself to the peculiar circumstances. With tender reverence he honored the dear old man who still held his seat in the pulpit chair; while he took up the work of the pastorate, not as though he had assumed a charge, but rather carried out and fulfilled what another had begun. With his advent came a new impetus to our work.

True to his promise Dr. Aiken retired March 13, 1861, to become pastor emeritus, and Dr. Goodrich remained active pastor. It was at the beginning of the Civil War, a conflict destined to try the souls of all men. On Friday, February 15, 1861, Abraham Lincoln, president-elect of the United States, visited Cleveland on his way to Washington. He had come from Pittsburgh in the afternoon, and was escorted from Euclid Avenue Station to the Weddell House by city officials, by various military organizations, and by a body of workmen from shops and furnaces.

The address of welcome was delivered from the Weddell House balcony, by Judge Sherlock J. Andrews, a trustee of the Stone Church, and then Lincoln addressed the assembled throng. It was a day of rain and mud, but the largest crowd that greeted him *en route* to his inaugural and ultimate martyrdom was that in Cleveland. A few words from Lincoln's address show the great statesman in his spirit of true humility, coupled with a characteristic vein of humor:

> Your numbers testify that you are in earnest about some-

> thing. Do you desire that I should think this extreme earnestness is about me? I should be exceedingly sorry to see such devotion, if that is the case. But I know that it is something worth more than any one man, a devotion to the Constitution; to the Union and law; to the perpetual liberty of the people of the country.

Then he added:

> We differ in opinions somewhat. Some of you did not vote for him who now addresses you. Although quite a sufficient number of you did vote for all practical purposes.

This sally brought forth cheers and laughter. A public reception was held in the Weddell House during the evening.

Soon after the inaugural at Washington ominous headlines appeared in the daily papers, but the North was wholly unconscious of the impending baptism of fire. After the bombardment of Fort Sumter Dr. Goodrich preached on April 21, 1861, upon "The Christian Necessity of War," a sermon printed in full in the local papers, and afterwards issued in pamphlet form. There was no uncertain sound at the time of national crisis in these words of the Stone Church pastor:

> We have believed that in civilized nations the law of progress would call for no conflict but that of free discussion; but how it would be in a nation, where side by side with every liberty that is precious to man, has stood and grown mightier every day a system whose perpetuity requires that those liberties should be restricted and denied; this we had not taken into account. And now the question has come squarely upon us, whether we will relinquish these hard-earned liberties, or whether we will hold them in battle and cement them, if need be, with

> blood. We cannot fight the battles of our country against treason, without at the same time fighting a battle of freedom for mankind. We have a great task on hand. We are to prove in the face of all nations, that a popular government is strong enough to punish treason. God will never suffer, in this age, a government based on the doctrine of liberty to the strong and servitude to the weak.

Dr. Goodrich's words: "We cannot fight the battles of our country against treason, without at the same time fighting a battle of freedom for mankind," bring to mind the more modern slogan of "Making the world safe for democracy." Surely the enduring liberties of mankind were as truly endangered during the Civil War period as they have been in the European War that has just come to a close.

A Monday morning paper had this news item: "Stars and stripes were raised upon the tower an hour before the commencement of the morning service at the Stone Church." Another paper had an article entitled "The Stars and Stripes," running as follows:

> Our glorious banner waved from the front of the First Presbyterian Church yesterday, and was regarded with much enthusiasm by the populace. There is just now a great demand for Union bunting, and the national colors are flying from a large number of our public buildings.

John A. Foot, Jr., when he wrote from Switzerland his regret for not having been able to attend the seventy-fifth anniversary celebration in 1895, mentioned the flag raising:

> I well remember at the storming of Fort Sumter, how Dr. Goodrich, Mr. Cogswell and I hoisted the American flag

on the east steeple, which was not as high as the one torn down.

A military spirit had been fostered in Cleveland prior to the year of the war, not only by the unveiling or Perry's Monument in 1860, but also by the visit of Ellsworth's Zouaves from Chicago. At Lincoln's call for seventy-five thousand men, the Cleveland Grays, seventy-five strong, or eight more than quota, at once responded. It was the first company in Ohio to reach Columbus, and one of the first to arrive in Washington.

Cleveland sent about seven thousand soldiers into the bloody struggle, led by such officers as Generals Elwell and Barnett, and Colonels O. H. Payne, Creighton, and Crane. On April 23, 1861, almost as soon as any soldier had left to defend his country, the women of Cleveland, including many from the Stone Church, organized the Soldiers' Aid Society. This accomplished much in war relief work, and at the great Sanitary Fair held in 1864 the women raised one hundred thousand dollars. It was this war work of the women that prompted Bishop Rappe of the Roman Catholic Church to plead for the founding of Charity, or St. Vincent's Hospital, and ever since that institution of mercy has been given most generous Protestant professional and financial assistance.

In an anniversary sermon Dr. Haydn stated that he was not sure that the record of the Stone Church, in connection with the Civil War, had ever been written, but he mentioned Dr. H. K. Cushing re-

sponding as surgeon of the Ohio 7th at the first call; Colonel Charles Whittlesey, 30th Infantry; Lieutenant-Colonel Geo. S. Mygatt, 41st Infantry; Colonel Oliver H. Payne, 124th Infantry; Dr. Gustave C. E. Weber, surgeon 125th Infantry; Colonel Creighton and Lieutenant-Colonel Crane, of the 7th Ohio Volunteer Infantry, both killed at Ringgold, Georgia, at the Battle of Mission Ridge, November 27, 1863, and buried from the Stone Church. The remains of these officers were interred in Woodland Cemetery east of the Woodland Avenue entrance.

A little over four years after Abraham Lincoln had visited Cleveland, his remains were brought to the city, on the way to their final resting-place at Springfield, Ill. The city had scarcely joined with the whole North in jubilation over the surrender of Lee, when there came the stunning news that the president had been assassinated. This dastardly deed was perpetrated on Good Friday, April 14, 1865, and Easter Sunday morning Dr. Goodrich delivered again a clear, ringing sermon characterized by mental poise, not incompatible with depth of indignant feeling, a discourse that was in favorable contrast with patriotic sermons delivered not only in Cleveland, but throughout the nation, at that time of crisis.

The text was *Isaiah* 2 : 22: "Cease ye from man whose breath is in his nostrils." During his discourse Dr. Goodrich said:

> We thought yesterday that we had touched the end of our trials as a nation. We thought the Rebellion had reached its limit and had struck its last blow, but there

> was a lower depth of crime. There was yet the dregs of infamy to be drunk by these conspirators. Treason having failed there was assassination. Though all was lost to the revolt, something was left for hate to do. It could plunge a nation into sorrow. It could wreak its revenge upon two strong souls [Lincoln and Seward] who were the pillars and hope of the Republic. It is of no consequence whether this deed can be traced to the leaders of the Rebellion, how many treasonable minds were cognizant of it, or whether the actors were in open allegiance with the Confederacy, or plotted under the rule of a free government. The act was done in the interests of treason, and was inspired by the same spirit that organized the revolt. It is useless to speculate upon the consequences of this crime. It did not belong to personal malice, but was prepared for public ends. It was the last desperate stroke of men who had failed in every other effort, and who had nothing to lose and something possibly to gain by chance and chaos. But in this also they have failed. They have gained nothing but revenge. They have made for the Chief Magistrate they have slain an eternal memory of honor and sacrifice while the world shall stand. The first duty of the hour is to put our trust afresh in God, and confidence in and support of the new president.

In conclusion Dr. Goodrich alluded to the religious faith and Christian character of Abraham Lincoln, who he said had sought wisdom from God, and had not been ashamed of Christ,

> Before whom we humbly trust he has appeared, a sinner saved by grace, a steward trusted with many talents, his work well done.

The remains of the martyred president did not reach Cleveland until Thursday, April 20, 1865, six days after the assassination. Union memorial serv-

ices, simultaneous with similar gatherings throughout the country, were held at the noon hour in three Cleveland churches, the Old Stone, the First Baptist, and the First Congregational Church on the West Side.

The Stone Church was packed to the doors. The pall covering the pulpit made a background for the large wreath of white roses suspended in front of the pulpit. Judge Sherlock J. Andrews presided and delivered an address. The Honorable Richard C. Parsons of the Stone Church and Elder Edwin R. Perkins of the Second Presbyterian Church, delivered memorial addresses.

In keeping with the period of civic improvement, the Stone Church during the pastorate of Dr. Goodrich experienced a rich development, under the guidance of this talented minister, who in the prime of life had the happy faculty of showing every member his post of duty. Social, literary, and philanthropic organizations multiplied. Young men were appointed to the gracious task of ushering; while the young women were invested with the responsibility of furnishing flowers for the church and in various other ways making their rounded accomplishments tributary to the enriching of the church life. Dr. Goodrich's love of flowers was a marked characteristic, the white chrysanthemum having long been his favorite, "Because," said he, "it blooms so bravely, even after the snow comes."

In Dr. Goodrich every member felt that he had found a friend, everybody trusting him because hon-

esty and sympathy seemed ingrained in his nature. His gracious manner, pleasing voice, comparative youth, and charming presence made him the idol of the young; while his practical wisdom, broad culture, sincere piety, and religious zeal won the hearts of the older people. He knew all the members of his church, much of their history, and in every household he was an ever-welcome guest. The "Ladies' Society" organized in Dr. Aiken's pastorate flourished increasingly in the years of his successor.

At Dr. Aiken's suggestion in 1859 the Stone Church fostered what was at first termed the "Merchant Street Mission," a Sunday School with Mr. Charles W. Noble as superintendent. The community was called Wasonville, a name taken from the car-shops owned by Mr. Charles W. Wason. The school moved in 1860 to the south side of St. Clair Street, where it continued until the building was constructed in 1867 on Aaron Street. There it remained until it developed into the North Presbyterian Church, and entered the present church edifice on the corner of Superior Avenue and East Fortieth Street.

Much of the care of the Wasonville Mission was entrusted to the Ladies' Society, such as supplying a new organ, song-books, and various helpful equipments. Sessional records contain many references to this mission. Omnibus accommodations had to be hired for the teachers and others engaged in the work. In 1862 money was applied for the purchase of a lot, and the Reverend Aaron Peck, who had labored in the mission, was continued during 1866 at a salary

of twelve hundred dollars. Later plans were reported for the construction of a chapel, and on February 10, 1867, the new Mission Chapel at Wasonville was dedicated by Dr. Goodrich and Dr. Aiken. The pastor emeritus presented the enterprise with a pulpit Bible. The two lots forming the site cost nine hundred fifty dollars; the contractor's work, six thousand seven hundred forty-seven dollars; the furniture, four hundred ninety-six dollars, or a total expenditure of eight thousand one hundred ninety-three dollars. The main building was forty by sixty feet in dimensions, with a rear prayer-meeting room twenty by twenty-five feet. Joseph Ireland, a prominent city architect who was a Presbyterian, planned this modest structure. An elder was elected to represent the Mission. The Reverend Aaron Peck was continued in charge, and Mr. T. D. Crocker served as superintendent, with Elder Reuben F. Smith as assistant.

The Reverend B. P. Johnson and the Reverend D. W. Sharts afterwards cared for this missionary project, until in 1870 it was organized into the North Presbyterian Church. Dr. Goodrich and Elders Reuben F. Smith and George H. Ely were the committee that perfected the organization on September 19,1870, the fiftieth anniversary of the formal organization of the Stone Church. The Reverend Anson Smyth, D.D.,was elected as first pastor of the new church, but he never was installed.

In fostering the Wasonville Mission other Stone Church ladies had a prominent part. As Dr. Aiken many years earlier had summoned the older women

of the congregation to service in the form of a Ladies' Society, so Dr. Goodrich in 1868 called the younger women together for organization into what was first named the Young Ladies' Mission Society, but afterwards known as the Goodrich Society.

The first special duty of the new organization was that rendered the Wasonville Mission; also that of giving supervision to social, literary, and musical entertainments, that should unite the mother church in common interests. Two-thirds of the money raised by the younger women was voted to the Mission, and sewing meetings were held for the purpose of making garments for the city's poor.

While the members sewed, a committee had charge of reading to the circle of workers. One year the members listened to *The Life of John Milton*, the history of *St. John and His Pupils*, and the home picture of *The Cotter's Saturday Night*. Saturday afternoons as many as one hundred children were gathered together and taught to sew by the Young Ladies' Mission Society. Each child was promised a garment when she had completed it to the satisfaction of her teacher. One of the most pleasant duties of the young ladies was that of supplying the pulpit with fresh flowers, and every Sunday six members of the society, like vestals, kept their sacred trust. During 1869 the receipts of this society amounted to one thousand dollars. In 1873 these increased to one thousand three hundred eleven dollars; while the following year the receipts amounted to one thousand five hundred thirty dollars, showing increas-

ing interest and vigor in the work of the younger women.

The society took charge of festivals at the Wasonville Mission, such as the Christmas entertainment of 1869, when six hundred children were entertained. In 1871 the younger ladies' society united with that of the older women in taking charge of church socials. One of the most earnest members of the Young Ladies' Mission Society was Miss Mary Goodrich, who entered into eternal rest a year after the death of her father. In the records of the society are these lines:

> Be it written in your tenderest words within the annals of 1875, that dear, loving, prayerful, zealous Mary Goodrich vanished from our sight, because she was more fit for heaven than earth. Write, too, upon the page sacred to her memory, "We loved her."

In a letter written May 8, 1920, by the Reverend Chauncey W. Goodrich, D.D., son of the Reverend William H. Goodrich, D.D., and at present pastor of the American Church, Paris, France, are these lines:

> When I think back to the early days of the Old Stone Church, I have only the memories of a little boy of seven years, supplemented by a few recollections when I was ten or eleven. These are too fragmentary and trivial to have any value. I recollect, however, with rare distinctness Mrs. Mather, then Flora Stone, in her radiant girlhood and young womanhood, when she could have been scarcely in the twenties. She used to be constantly at our home, conspiring in association with my sister Mary, for all good ends. I remember how eagerly and success-

> fully they worked to establish a home for friendless girls. The outstanding impression, however, as I have intimated, is a certain radiance and eagerness in the character of Flora Stone that I can never forget.

While Miss Mary Goodrich was taken away in early years and was numbered among the "forbidden builders," Miss Flora Stone, who became Mrs. Samuel Mather, was spared many years to exhibit the deep spirit of consecration in Christian service which early characterized the Young Ladies' Mission Society.

In the recent letter of the Reverend Dr. Chauncey W. Goodrich there are these additional lines bearing upon the days when his father was pastor in Cleveland:

> I remember the boyish envy with which I witnessed the whole family prepare piles of sandwiches on Monday morning for the ministers' meeting which my father inaugurated in the study of the Old Stone Church. He was, I think, the first in Cleveland to gather a group of ministers of different communions regularly in conference. I remember the personality of Judge Sherlock J. Andrews with unusual distinctness, although as a boy I was more impressed with his delightful humor than with the learning which was doubtless just as great. I recall too my first initiation into the way in which every one in trouble comes to a pastor. The numberless callers who came for conferences with my father, and who went away apparently comforted and helped, while they left him with a sober face, have left a very distinct picture on my memory.

The exact date of the first young people's prayer-meeting held in the Stone Church is not recorded. It could not have been later than the latter half of the Goodrich pastorate. Prior to that time a Wednes-

day evening meeting, in the nature of a Bible class and prayer-meeting, had been conducted by the younger portion of the congregation, and from that beginning there must have developed the young peoples' prayer-meeting usually held Tuesday evenings in the Cleveland churches, until the rise of the Christian Endeavor Society, whose meetings were generally held Sunday evenings.

There is a tradition that one reason why the call of the Stone Church appealed so strongly to Dr. Goodrich was the heartiness with which the young people entered into the Wednesday evening meeting of that time.

During the pastorate of Dr. Goodrich the Sunday School work grew in efficiency. The officers and teachers gave time not only to the care of the home school, but also to that of the Wasonville Mission, and occasionally the latter outranked numerically the parent organization. Thus in 1868 the Stone Church Sunday School had an enrollment of four hundred twenty-five, while there were four hundred ninety-two in the Mission School. Unfortunately the records of Sunday Schools, young peoples' and ladies' societies in churches have not been preserved as consecutively and permanently as have been the minutes of church sessions; whereas in the case of the Stone Church valuable records may have been destroyed in the two disastrous fires.

In May of 1868, Dr. Goodrich in his decennial sermon gave this summary:

> The material of a congregation is perpetually altering,

flowing and reflowing. About 150 households, larger and smaller, have been gathered during the ten years. About 75 families have passed away by death and removals, and at present 260 families properly belong to this congregation. The number of worshipers has doubled in ten years. The growth of the congregation has been numerically at pace with that of the city, but much greater in ratio, if compared only with the English-speaking inhabitants, to which the Stone Church alone could appeal.

In this resume no account has been made of the Wasonville Mission. In 1858 there were 304 members on the roll of the Stone Church; in 1868 there were 606 communicants. Upon profession of faith 260 have been received and 205 by letters. Death has taken 60 and 103 have been dismissed to other churches; while to the unknown list 60 have been relegated. At the Mission there are 65 members and 30 families. The income of the Church Society in 1858 was $4,000, and this has risen in 1868 to $7,500. During the decade almost $40,000 has been spent for home missions and repairs, such as $10,000 for enlargement of the facilities at the Stone Church.

In this decennial year of 1868 the church galleries were constructed and the graceful spire completed; while a little later, in 1871, under the leadership of Elder George H. Ely, the narrow chapel and parlors were transformed into far more commodious rooms.

At a meeting of the session held September 6, 1870, Elders Mygatt and Ely were appointed a committee to serve with the pastor in making arrangements for the celebration of the fiftieth anniversary of the founding of the church. Commemorative services were appointed for Sunday evening, September 18, 1870. It was a modest but interesting celebration. In his semicentennial sermon Dr. Goodrich stated

that during the fifty years one thousand seven hundred thirty-five communicants had been enrolled in the Stone Church, and including the Wasonville Mission, there were six hundred seventy-five members at the time of the celebration.

The description which Dr. Goodrich gave of the life of the Stone Church could as appropriately be repeated at the centennial jubilee. His analysis was:

> Steadiness and unity in the midst of haste and restlessness have characterized our existence as a church. We have not stopped to prove all things, but we have tended to hold fast that which is good. There has been no haste, no partisanship and discord, but we have never lapsed into dead orthodoxy, or been content with precedents.

In conclusion he said:

> Few probably who sit in this assembly will be here in 1920, when others will remember us, as we remember those who laid the corner-stones. Let us do our part as builders in this house of God, so that men will not say that we wasted great opportunities, and that on the threshold of a new era of power God found us wanting.

At the Sunday evening service the semicentennial exercises were continued in the form of a popular meeting. The Reverend Osman A. Lyman, D.D., pastor of the Euclid Avenue Presbyterian Church, delivered an address to a large audience. He was followed by Dr. Aiken, the venerable pastor emeritus, who made perhaps his last address of any length. He expressed a hope that there might be a condensed, consecutive history of the church written. In the development of churches an irreparable loss follows the failure of pastors to bequeath to succeeding gen-

erations written or printed sketches of their times and labors.

In reviewing his own pastorate, Dr. Aiken narrated at the semicentennial celebration the following incident. An Infidel Club having existed in the city for some time, its members finally challenged Alexander Campbell, the founder of the Church of the Disciples, to debate the question, whether or not the Bible is the word of God. The challenge was accepted, but inasmuch as there was no suitable hall for the debate, permission was granted to the contestants to make use of the Stone Church lecture-room. The verbal contest lasted two days, and the champion of infidelity was evidently routed, for a death-blow had been given the Infidel Club. At the same anniversary service Elder Truman P. Handy and Deacon Moses White related some of the earliest events in the life of the church; while the closing address was given by the Reverend James Eells, D.D., pastor of the Second Presbyterian Church, who spoke of the future, and of what the church ought to be in the light of its past.

At the meeting of the session held September 6, 1870, to arrange for the semicentennial celebration, there had also been "a full exchange of views" regarding the enriching of the order of worship by the use of the Lord's Prayer and the Apostles' Creed, "to be joined in audibly by as many of the church and congregation as may desire to do so." At the close of the next prayer-meeting the recommendation

of the session was ratified "almost unanimously" by a rising vote.

At the time efforts were being made to enrich church worship, the session had been compelled to discipline a member for "taking part too often in prayer-meeting, and that not to the edification of those assembled." The brother had contracted the evil habit of making his prayers and remarks pointed criticisms of a personal nature directed against church officers and members. The censorious culprit claimed that all objection to his participation was due to the fact that he had not received a college education, but that plea did not shield him from merited suspension.

The steady continuance of the Stone Church in the down-town center of population has been made possible to some extent by endowment funds. The first recorded legacy, a very modest one like the widow's mite of old, was that received November 18, 1861, when by the provision of the will of a Mrs. Atchison there was bequeathed to the church a house and lot. A year later this property was sold for four hundred fifty dollars, of which asset one hundred dollars was used to assist in the proposed completion of the spire and purchase of a bell; while one hundred fifty dollars went toward the securing of a site for the Wasonville Mission.

Dr. Goodrich began to suffer with ill health to such an extent that in 1866 an extended vacation was granted. The session tried to secure President Henry L. Hitchcock, D.D., of Western Reserve College, as

pulpit supply, but that temporary arrangement having failed, the Reverend Dr. J. G. Atterbury of Detroit was employed "for not less than six months, beginning in October, 1866."

Soon after the decennial celebration of 1868 Dr. Goodrich again found it necessary to seek rest upon the continent. Leave of absence was granted and the congregation of five hundred forty-eight members was districted among the elders for visitation, while Dr. Atterbury of Detroit again supplied the pulpit. The cause of the pastor's ill health proved to be so deep-seated that on June 22, 1872, for a third time he requested a long leave of absence.

Dr. Goodrich was not only granted this for one year, but at his advice immediate steps were also taken to secure an assistant pastor. The sessional minute was:

> Believing that Rev. H. C. Haydn, late of Painesville, O., is in all respects suitable for the office, the trustees are hereby requested to unite with the session, in calling a Society Meeting, at which his name shall be presented to the Society, and if such be their pleasure he be called to the associate pastorate of this church.

At a congregational meeting held July 10, 1872, the Reverend Hiram C. Haydn was called at a salary of four thousand dollars. The Cleveland Presbytery met in the Stone Church August 23, 1872, and proceeded to receive the pastor-elect, not exactly according "to the book," but as Lincoln said of his election, "satisfactory enough for all practical purposes."

First the discovery was made that the pastor-elect

could not secure a letter of dismission from the Plymouth Rock Conference of the Congregational Church until the following October, but an informal letter of good standing having been received from the clerk of that body, the Cleveland Presbytery determined to proceed with the business in hand.

Dr. Goodrich then certified that the First Presbyterian Church of Cleveland had issued a call for the pastoral services of the Reverend H. C. Haydn, but that owing to his neglect the document was not at hand to be read, or placed in the hands of the pastor-elect.

> Presbytery being satisfied with this verbal statement voted that Rev. H. C. Haydn be enrolled as a member, when the duly certified letter of dismission from Plymouth Rock Conference be received by the Stated Clerk; voted also, that, in the emergency of Dr. Goodrich leaving the country at once, it was desirable to have Dr. Haydn's installation take place before his departure; therefore it was deemed expedient to waive the slight irregularity in the case and arrange for his installation next Sabbath evening.

All who knew Dr. Haydn's later ministry will agree that there was something peculiarly appropriate in the manner of his installation over the Stone Church before having been legally enrolled a member of Presbytery, for while this Christian leader entertained respect for order in ecclesiastical procedure, he never allowed the letter of the law to prevent the securing of results that would promote the interests of his Master's kingdom.

The following was the order of installation, Sunday evening, August 25, 1872:

> Reading of Scriptures, the Rev. Anson Smyth, D.D.; prayer, the Rev. E. B. Raffensperger, D.D., of the Westminster Church; sermon, Prof. Henry A. Nelson, D.D., of Lane Theological Seminary; constitutional questions, the Rev. James A. Skinner, of the Case Avenue Church; installation prayer, the Rev. Dr. Samuel C. Aiken; charge to the pastor, the Rev. James Eells, D.D., of the Second Church; charge to the people, the Rev. William H. Goodrich, D.D.; right hand of fellowship, T. K. Noble; benediction, the Rev. H. C. Haydn.

In this important and interesting service of installation the three pastors of the Stone Church, pastor emeritus and the two associate ministers participated.

The following day Dr. Goodrich departed with his family for Europe, in hope that through a protracted sojourn his health might be regained. The first year ministered to a physical upbuilding, although more slowly than his family and friends had hoped might be the case. He then felt able to travel and a few months were spent in Italy; the summer in Tyrol and in Switzerland; while after a trip down the Rhine the family settled at Lausanne.

At length Dr. Goodrich went to Paris intending to sail for home, but medical advice sent him back to Lausanne, where he remained until his death. Often had he spoken of returning to his Cleveland pastorate, and he had nearly completed a sermon which he purposed to deliver upon his arrival home. Toward the end of the second year abroad, however, all hope of ever seeing his loved country with its field of service van-

ished, and there was a patient bowing to the inevitable. The face that had longingly gazed toward the land of birth and of earnest toil for the Master was turned calmly and peacefully toward the shores of a better country.

The end came on July 11, 1874, at the Hotel Richemont, Lausanne. Accompanied by a few friends the family gathered in the chapel of the Eglise Libre, where brief services were conducted by the Reverend Leonard W. Bacon, an old New Haven friend who at the call of the bereaved family had hastened from Geneva. The remains were taken to Havre, where they were shipped on the steamer Erin to the United States. Elder George H. Ely and Mr. Gamaliel E. Herrick, representing the trustees of the Church Society, went to New York to receive the body and to accompany it to Cleveland, where according to the wish of the deceased interment should be made.

The startling news of the death of the senior pastor of the Stone Church reached the younger associate just as he had finished preparing his second anniversary sermon upon the text:

> Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

Although the design of the discourse was not wholly abandoned, there was modification sufficient to admit the solemn fact overshadowing all other events in the annals of the church life. Thus Sunday morning the service was of a memorial nature, but in the evening the Reverend Dr. A. J. F. Behrends, at that time

pastor of the First Baptist Church, but in later years a Congregational minister of national reputation, delivered an address of a more distinct memorial character.

Concerning the service which the Reverend Dr. William H. Goodrich had rendered Cleveland, one of the daily papers at the news of his death declared:

> It rarely falls to the lot of any man to hold such a place in men's hearts as this citizen and pastor has held in Cleveland. His life work was done here in the sight of all men. How unselfishly and grandly done we know.

When Mrs. Goodrich and children reached Cleveland, the funeral services were held in the Stone Church, Saturday afternoon, September 19th, 1874, the fifty-fourth anniversary of the founding of the church, while the burial was at Lake View Cemetery.

Appropriate addresses were given by the Reverend Dr. H. C. Haydn, assisted by the Reverend Chas. S. Pomeroy, D.D., pastor of the Second Presbyterian Church. With them in the pulpit were the Reverend James Shaw, D.D., of Windham, Ohio, stated clerk of Cleveland Presbytery; the Reverend James A. Skinner, of the Westminster Church, and Mr. James M. Hoyt, an intimate friend of the deceased. The venerable pastor emeritus, the Reverend Dr. Samuel C. Aiken, was present, but was unable to participate in the services. It had been expected that the Reverend Frederick Brooks, D.D., Rector of St. Paul's Episcopal Church of Cleveland, and brother of the famous Bishop Phillips Brooks of Boston, would be present, but it was not then known that a most

tragic death had overtaken this talented Cleveland minister while visiting his brother in Boston.

Following the funeral a memorial service was held Sunday morning in the Stone Church, at which time Dr. Haydn delivered the discourse contained in the "In Memoriam" volume, copies of which are in the archives of the Western Reserve Historical Society and in the Public Library. This address gave a keen delineation of the life and character of Dr. Goodrich, and to Dr. Haydn's eulogy is due the greater portion of the following tribute to the clergyman who during a pastorate of sixteen years had won such a place in the hearts of Cleveland citizens.

The blood of noble ancestry that flowed in the veins of Dr. Goodrich is not to be undervalued. Early associations such as fall to the lot of a few were his of necessity. The best that the schools could do for any man they did for him. Worldly competence that cushions so many hard places and rounds so many angles, and unlocks so many otherwise bolted doors, came to his help. More than all a deep religious spirit, under the inspiration of the Gospel of Christ, imbued by divine love and chastened affliction, lent an unfading charm to his life and character. Nothing but the most culpable neglect and abuse of the rarest opportunities could have prevented his becoming a man of most symmetrical character and transcendent usefulness. How well he improved these opportunities, not lying supinely upon them or trusting in them for success, but turning them to the noblest ends, multitudes are rising on every side to tell.

He was a laborious man, making rigorous weekly preparations, with rare facility for work and ability to enter sympathetically into other callings than his own. He had a fine vein of humor that made him a delightful companion. Knowing men there was great tact, sterling common sense, and sound judgment in approaching them. Many times it was said of Dr. Goodrich that he never made mistakes, something that he of course would never allow, but his friends felt that it was in large measure true of him, since he was remarkably free from blunders of indiscretion, and was wise in speech and happy in the art of expressing his thoughts.

Although born and reared a Congregationalist, Dr. Goodrich came to be an intelligent, earnest Presbyterian, and the growth of the denominational interest in Cleveland owes much to him.

The Christian ministry is generally recruited from the middle or more humble classes of society rather than from the families of the well-to-do, but there are marked exceptions that may prove the rule. To such a consecrated pastor as Dr. Goodrich ample resources gave a better command of time and of every facility for usefulness in his chosen calling. It put him in helpful relations with every good cause, and gave him influence with men as a citizen. He was a bountiful giver and his substance was not husbanded on his own manor, but allowed freely to overflow other fields. Unostentatiously and in ways known only to God, he ministered to the needy and to the cause of Christ. Brethren in the ministry,

students in college and seminary, men and women struggling to help themselves, could testify to his generous and effective sympathy.

As a preacher Dr. Goodrich was not scholastic, not brilliant, and never sensational. His sermons were models of finished composition, symmetrical and complete, and in delivery faultless. He was not distinguished by an occasional great effort among scores of inferior ones, but the sermons were uniformly good. He was preeminently an experimental preacher, drawing from the full refreshing waters of the gospel; while Christ was the central theme of all his sermons.

Not many printed discourses of Dr. Goodrich are extant. A few to be found in the Western Reserve Historical Society are: "Sermon on Christian Morals in Social Life," March 13, 1859; "Christian Necessity of War," April 21, 1861; "Special National Thanksgiving" [at the turning-point of the Civil War], August 7, 1863; "The Child of God Comforted in Death," delivered at the funeral of Mrs. Mary E. Carson in 1867; "Sermon at the Funeral of Dr. John Delamater, LL.D.," April 2, 1867, and "Lessons brought from a Mother's Grave," August 29, 1869, after the return of Dr. Goodrich from the funeral of his mother who had passed away at New Haven, Conn., seventy-seven years of age.

Dr. Goodrich above all was a pastor, and in developing the working energies of the church, in reconciling differences and promoting harmony and brotherly love, in ministering to souls in trouble, and as an adviser and guide for men, he had few equals.

If the long, fruitful pastorate of the Reverend Samuel Clark Aiken, D.D., in the Stone Church of Cleveland, was in marked providential harmony with the "period of establishing," both in civic and religious affairs, then surely the Reverend William Henry Goodrich, D.D., a highly cultured minister and able citizen, must have been brought to Cleveland as providentially at the critical "period of improving," both in religious and civil matters.

Born and reared in the university atmosphere of New Haven, Dr. Goodrich early became interested in Western Reserve College, popularly denominated "The Yale of the West." During his pastorate he was not only a trustee of Western Reserve College, but also a warm friend of the Reverend Henry L. Hitchcock, D.D., president of that institution of higher learning. The two men walked together in mutual counsel and helpfulness, preaching and training future ministers. They loved as brothers and unselfishly labored to strengthen the institution in which so many Yale traditions were conserved. President Hitchcock died a year before Dr. Goodrich was taken, but at the service held in memory of the latter, President Carroll Cutler, Dr. Hitchcock's successor, spoke of the close friendship that had existed between the two noble men. When Dr. and Mrs. Goodrich came to Cleveland there were three little children in the family: Mary Prichard Goodrich, who died November 19, 1875, at the age of twenty-three years; Julia Webster and Frances Louisa Goodrich, both of whom are living, the latter prominently connected with

work under the Presbyterian Board of Home Missions in the South, with residence at Asheville, N. C. In Cleveland two children were born, Ellen Chauncey Goodrich, who died June 9, 1903, and the Reverend Chauncey W. Goodrich, D.D., formerly pastor of the Bolton Avenue Presbyterian Church of Cleveland, but at present pastor of the American Church in Paris, France. The widow, Mrs. Mary Prichard Goodrich, passed away September 24, 1911. As this review is made of the enriching influence of this second pastor of the Stone Church, one cannot but feel that the loving and skilled ministry of Dr. Goodrich caused that now venerable church organization to approach more perfectly the poetic ideal:

Framed of living stones, cemented
By the Spirit's unity;
Based on prophets and apostles,
Firm in faith and stayed on Thee.
May Thy church, O God, Incarnate,
Grow in grace, in peace, in love,
Emblem of the heavenly Zion,
The Jerusalem above.

## VII. FIRST PASTORATE OF THE REVEREND HIRAM COLLINS HAYDN

### 1872 – 1880

The surname of the third pastor of the Old Stone Church, the Reverend Hiram Collins Haydn, D.D., LL.D., must be distinguished from the German Haydn as well as from the Dutch Heyden, for it connects his ancestral line with the English Haydens who abode originally in a town that occupied a plain on a hill. At first the name of the place was Highdown, or a "high level." Then it was written Heydon but pronounced Highdon.

The name of the town was applied to the leading family, the moral characteristics of whose members are interesting. Such was their attachment to locality that for two hundred fifty years they resided in the same place, until one branch moved to London. Foremost in zeal for religion they became builders of churches, founders of schools and promoters of charities. The law was the next favorite occupation of the English Heydons, who were ever loyal supporters of government and faithful knights in the time of war.

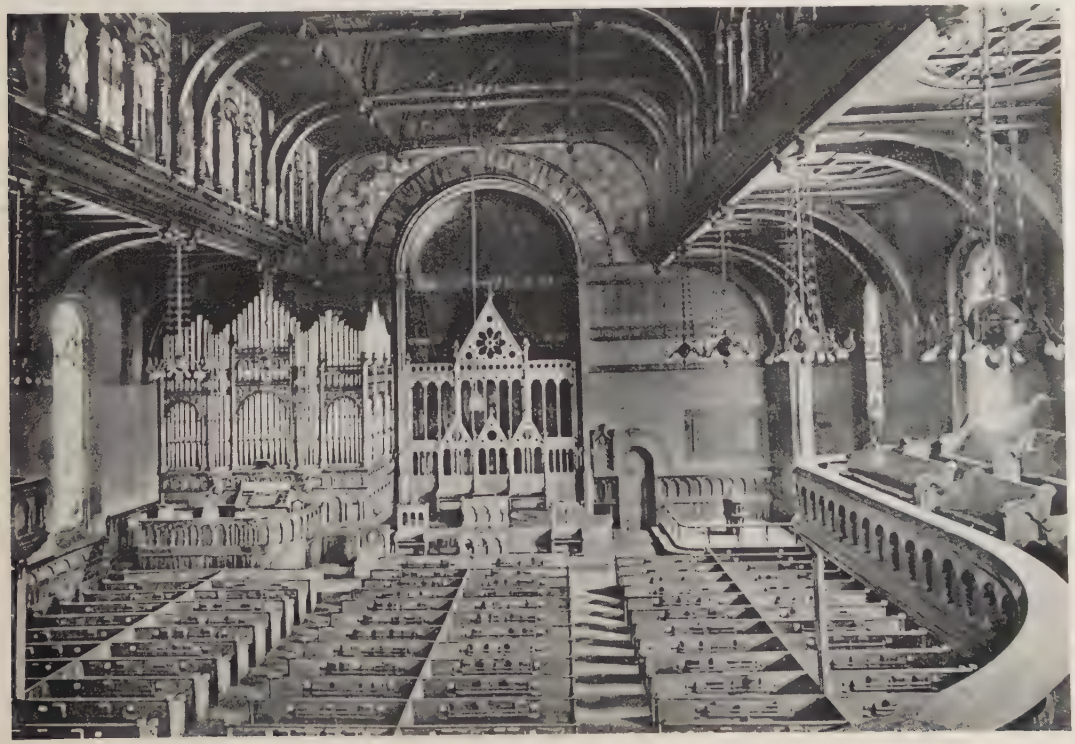
The American line began with William Hayden, who, born in England, died at Kenilworth [Clinton], Conn., in 1669. The third pastor of the Stone Church belonged to the eighth generation of this Connecticut Hayden's descendants. That this American family

was also attached to locality is proven by the numerous descendants of William Hayden around his old farm in Windsor, Conn. Their love of religion was likewise marked.

The reason why the name of the Stone Church pastor was written without the letter "e" was due to the fact that a Connecticut ancestor having had trouble with his mail, in a region where Haydens abounded, began to write his name "Hayd-n," and then the natural elimination of the hyphen made the name "Haydn."

The Reverend Hiram Collins Haydn was born December 11, 1831, at Pompey, N. Y. His parents were David Ellsworth and Lucinda Cooley Haydn, the mother a person of marked sweetness of character and deeply religious. Of the six children born Hiram was the eldest of the four, two boys and two girls, who grew to maturity.

The family resided upon a hillside farm not easy of cultivation, but of beautiful prospect. In a red schoolhouse at the base of the hill, the children received the rudiments of an education in the four and a half winter months allotted for schooling. In his early teens, before modern farm machinery had been invented, Hiram took his place with the men, logging, ploughing, mowing, cradling, and as early as twelve years of age he "earned his keep." His education was then transferred to Pompey Hill Academy, over two miles away. Either afoot or on horseback the lad journeyed to school, after having risen before daylight to care for the farm stock. One winter he



Interior of the Old Stone Church

counted it great fortune "to chore for his board" in the village near the Academy.

The winter of 1850 brought a great epoch in this youth's life. A powerful revival was "prayed into being" in the old First Presbyterian Church of Pompey, N. Y. A record in Dr. Haydn's handwriting runs:

> The announced conversion of a companion of mine was a summons to me to seek my "soul's salvation." I gave myself up to the divine influences about me. The teaching of the period was Calvinistic and the guidance was chary of encouraging human effort. The attitude was rather that of waiting for the movement of the Divine Spirit and the revelations of the Divine Will in experience. It is enough to say that after long tribulation I arrived at the beginning of a religious experience. It was a great change, for whatever else I had been, I was far from a wholesome religious life. I had for years lived in the fear of death; the Millerite teachings had affrighted me, and the Calvinistic discussions had impressed me that I could not do anything, if I would, and that everything an unregenerate man could do was sin, but I was ill at ease and my joy (?) at the prospect of facing the issue in a revival was sincere. I was in my nineteenth year, and for the first time in my life it dawned upon me that God might have something for me beyond the life of the farm. It is scarcely conceivable what a widening of the horizon was now experienced. I was regarded by our townsfolk as a good scholar, and with several others it became a question – should we enter the ministry? To this I was encouraged. My father had no objections, though the help he could give me was less than $100.

Thus until twenty-two years of age the son of a hillside farmer labored faithfully until, with very meager

financial support, he sought higher education by entering Amherst College in the autumn of 1853 as a sophomore by no means well prepared. It was his first leave-taking from home; his first glimpse of the outside world.

He once wrote by way of reminiscence:

> A green boy was I, though in my twenty-second year, as I strolled up Broadway to get a glimpse of the first World's Fair on this side of the sea. From close work on the farm to close work at books was a trying experience. I passed the homesick stage, and found fellows of like mind in my class, men as poor as I was.

One of these classmates was the Reverend E. P. Goodwin, D.D., who became a Congregational minister of prominence in Columbus, Ohio, and then in Chicago, Ill. He was Dr. Haydn's roommate first at Amherst College, and then at Union Theological Seminary in New York City. Of his college course Dr. Haydn many years later modestly wrote:

> How it was that I came to the rank of Phi Beta Kappa, to be on the editorial staff of the college magazine, class poet, and prize essayist ($25), I scarcely know. In the essay I took the ground that the advance of civilization and knowledge was not detrimental to poetry, my contestant taking the opposite view.

After graduation from Amherst College in 1856 young Haydn first planned to attend Andover Theological Seminary, but during the six weeks' vacation granted Amherst seniors prior to commencement he returned home, there to suffer an attack of measles, the ill effect of which continued to be a "thorn in the flesh" throughout life. Having returned to graduate,

a relapse caused serious eye trouble, and for two months he could not read. In the meanwhile New York City was sought as a place where employment could be found in case student life were out of question, but a physician to whom was committed the physical welfare of the Union Seminary students brought such relief that the grateful patient entered Union instead of Andover Theological Seminary. Edwin P. Goodwin again became his roommate; while Arthur Mitchell, destined to become the fourth pastor of the Stone Church, was a classmate, but as the latter resided in New York City acquaintance was confined mainly to the lecture room.

It was the day of Professor Edward Robinson, noted for his Palestinian explorations; of Professor Henry B. Smith, the acute Christocentric theologian; of Professor Thomas Skinner, and of Professor Roswell D. Hitchcock, who was in the early day of his pulpit power. In addition to such a faculty the students had the opportunity of hearing Henry Ward Beecher, William Adams, Stephen Tyng, Joseph P. Thompson of the Broadway Tabernacle, and George B. Cheever, the "Anti-slavery Thunderer."

During seminary days young Haydn had regular mission work, first in Dr. Bethune's church in Brooklyn, and then in the Thirteenth Street Mission connected with the Washington Place Church, of which Dr. Potts was pastor. For such service a student was allowed two dollars per week. The summer vacations brought work among the Mohegan Reservation Indians along the River Thames in eastern Connecticut,

consisting of teaching a common school five days a week, visitation of the people and the conducting of Sunday services. The compensation for the vacation work was one hundred dollars.

During his summer vacation experiences the student became acquainted with Norwich families, and there he first met Miss Elisabeth Coit, who afterwards became his wife. The summer service likewise introduced him to the neighboring parish of Montville, Conn., his first pastorate after graduation in 1859 from Union Seminary.

The Montville Church was badly run down. An annual income of four hundred dollars had met the minister's salary, the congregation having raised one hundred dollars to pay the incidental expenses. The new minister's salary of eight hundred dollars seemed, therefore, an impossibility, but it was raised; also additional funds sufficient to effect a thorough renovation. After a year and a half at Montville, the eye affliction returned. The father of Miss Elisabeth Coit suggested a trip to Europe, not only for rest, but also for consultation at Lausanne with a distinguished oculist. The outcome of the proposition, however, was the marriage May 1, 1861, of the Reverend Hiram C. Haydn and Miss Elisabeth Coit. The wedding trip extended as far south as Rome and Venice and then through Switzerland to England by way of the Rhine, Brussels, Antwerp to London; from Glasgow to Belfast, Dublin, Chester, and Liverpool, whence the homeward voyage began.

After home had been regained, a new parish was

accepted January 1, 1862, at Meriden, Conn., a large congregation, critical and accustomed to experienced ministers. Furthermore it was war time. Soon after having become settled in the parsonage the young wife passed away, leaving a baby daughter five days old. The Coits took the little one to their home, while the desolate parsonage received the care of the bereaved pastor's sister. In order to regain strength a western trip was taken up the Great Lakes to Superior City and thence to Chicago.

On January 7, 1864, the Reverend Hiram C. Haydn and Miss Sarah J. Merriman, of Meriden, Conn., were married, and the motherless daughter was brought to the parsonage. At Meriden the son Charles was born in November of 1865, and soon after the Meriden pastorate was dissolved. For six months the St. Johnsbury Church was supplied during the absence of the pastor, when through the recommendation of the Reverend E. P. Goodwin, D.D., the chum of college and seminary days, and then pastor of a Congregational Church at Columbus, Ohio, the Reverend Hiram C. Haydn accepted a call to the Congregational Church at Painesville, Ohio, a beautiful place of five thousand inhabitants, many of New England stock. The church was a strong one for Ohio and made especially attractive by reason of the attendance of the one hundred young ladies from Lake Erie Seminary.

During the first winter the Reverend E. P. Goodwin, D.D., of Columbus, Ohio, assisted his Painesville friend in a series of special meetings, which not

only added to the church over one hundred members upon confession of their faith, but also prompted the construction of a chapel and parsonage.

In this happy pastorate the Reverend Hiram C. Haydn not only became a trustee of Lake Erie Seminary but also of Western Reserve College, then located at Hudson, Ohio. Acquaintance with many prominent religious workers in Cleveland, only thirty miles away, was also formed. During the fourth year of the Painesville pastorate, members of the church having learned of the proposed trip of Dr. Goodwin to Egypt and the Holy Land, presented their minister with a purse in order that he also might become a member of the touring party.

He sailed January 1, 1870, for London, to begin what he asserted to have been

> The most profitable five months educationally of my life, and I have never ceased to be grateful to God and to my people for the opportunity.

Later Dr. Goodwin recommended his college and seminary classmate to the Pilgrim Congregational Church, St. Louis, Mo., then worshiping in a chapel with a new church edifice already enclosed. Dr. Haydn resigned the Painesville charge and went to St. Louis, but without having formally accepted the flattering call. He proposed five months' trial of the field, but at the end of that period for a number of reasons settlement was not considered advisable.

Opportunity to supply the Second Congregational Church of San Francisco, Cal., at once presented itself, with the possibility of visiting the wonders of the

Pacific Coast. The San Francisco Church urged the acceptance of a call, but this was declined and the traveler returned to attend the State Congregational Conference at Marietta, Ohio, where as retiring moderator he delivered the opening sermon.

From Marietta Dr. Haydn went by request to Oberlin to occupy for a Sabbath the pulpit long filled by Charles G. Finney, who was closing his famous pastorate. The result of this visit was a unanimous call, to which was attached a long list of college students' names. Some Oberlin "Perfectionists," however, sent letters to Pompey, N. Y., where Dr. Haydn went after having visited the college town, making inquiry regarding the prospective pastor's attitude toward things that they held especially dear. At the same time the First Presbyterian Church of Cleveland was considering Dr. Haydn as a possible associate of Dr. Goodrich. Without having preached to the Cleveland congregation, Dr. Haydn received a unanimous call. The Oberlin opportunity with its student life appealed strongly, but the Cleveland invitation was accepted, and the last Sunday morning of August, 1872, Drs. Aiken, Goodrich, and Haydn united in the communion service, while the installation service was held in the evening.

Dr. Haydn's earliest Cleveland home was on Case Avenue [East Fortieth Street], the first residence in those days on the west side of the street south of Prospect Avenue, then considered the outskirts of the city. There Professor Howell M. Haydn was born. Although an associate pastor Dr. Haydn was practi-

cally in sole control of the Stone Church from the time of installation. He deemed it fortunate that for two years Dr. Goodrich was considered the nominal head, since it gave time for the junior pastor to grow into the place, and the new relationship was cemented by the mutual grief over the great common loss when two years later the senior pastor died. It was the peculiar duty of Dr. Haydn to conduct the funerals of both Dr. Aiken and Dr. Goodrich, the former in extreme old age, the latter in the prime of life.

The first pastorate of Dr. Haydn in the Stone Church continued from 1872 to 1880. The six stated supplies served the congregation during the period of municipal "settling." The pastorate of Dr. Aiken was co-existent with the period of civic "establishing;" that of Dr. Goodrich with the period of "improving," and now Dr. Haydn's two pastorates, separated by the four years' service of the Reverend Arthur Mitchell, D.D., were to extend through a marked period of civic and ecclesiastical "enlarging." This characteristic was not as prominent in the first settlement of Dr. Haydn as it was in the second pastorate, but the era of an Enlarged Presbyterianism and of a Greater Cleveland could be discerned during the earlier eight years.

In 1872, the year that Dr. Haydn came to the Stone Church, East Cleveland was annexed, the territory between Willson Avenue [East Fifty-fifth Street], and Doan's Corners, now Euclid Avenue and University Circle. The East Cleveland of today was then known as Collamer, and prior to that as Euclid. The second

year of Dr. Haydn's pastorate, or in 1873, Newburgh, once larger, healthier, and more prosperous as a farm district than Cleveland, was annexed. It had become a small city, a great industrial community around the Cleveland Rolling Mill Company. For a number of years after annexation, or until the influx of Slavic mill-workers at the time of the great strike of 1882, much of the territory between Cleveland and Newburgh remained sparsely settled.

In 1871 a Board of Park Commissioners had been created, when few dreamed of the park and boulevard system now so highly appreciated.

A member of considerable prominence in the Stone Church, the Honorable Richard C. Parsons, who served in Congress in 1873, introduced the first bill in behalf of breakwater protection to lake commerce. For years the improvement of shipping facilities at the port of Cleveland was a leading issue in congressional campaigns, but with all that the Government has done the facilities have not kept pace with the demands of the local port of entry; hence the diverting of extensive coal and iron ore business to the neighboring ports of Ashtabula, Fairport, Lorain, and Huron.

Dr. Haydn's first Stone Church pastorate was prosecuted under the stress of the great national panic of 1873. While the financial crash precipitated by "Black Friday" was in measure an aftermath of the exhaustive Civil War, it was also accompanied by wild land speculation. Suburban farms at a distance from the city brought as high as one thousand dollars

per acre. Ruin came to some investors; others were able to retain their holdings, which were sold many years later for half the purchase price; while a few after the lapse of half a century have recently allotted the property. This has been the case of a large tract of land on Warner Road purchased by Mr. John D. Rockefeller prior to the 1873 panic. Multitudes were swept into the feverish maelstrom of speculation and the panic hampered religious work.

As late as the close of Dr. Haydn's first pastorate in 1880 the nation was painfully recovering from this financial crash. During those years of stress, however, Dr. Haydn in reports to Presbytery sounded a clarion note, like that of St. Paul to the Christians of Macedonia urging all "in a great trial of affliction to abound in their deep poverty unto the riches of their liberality." As chairman of the Foreign Missions Committee in 1878, he exhorted the country churches within the bounds of Presbytery in these characteristic words:

> The good times in the country do not seem to have helped the country churches to make up the deficits occasioned by hard times in city and town; on the contrary, by force of example or habit, they seem to have fallen under the impression that however bountiful God's harvests, there is no connection between them and the preaching of the Gospel upon the frontier, or in the more distant heathen regions.

The year following this panic there arose a remarkable moral movement known as the Woman's Temperance Crusade, whose educational effect can not be fully estimated, in the prolonged warfare against the

liquor traffic. Prior to the Civil War the national contest for the prohibition of the manufacture and sale of alcoholic drinks had almost reached the goal of victory, ten states having obtained prohibitory laws. It seemed as if the land would soon abolish the evil of strong drink, but following the Civil War there came the heavy European emigration given to the use of alcoholic drinks. This was especially true of an increased consumption of beer, fostered by Teutonic emigration. That type of citizenship made itself pleasingly manifest by the erection in 1874 of the first Saengerfest building on Euclid Avenue, between what were then Case and Sterling Avenues. Love of good music was emphasized by those who also formed Sunday processions of marchers who bore kegs of beer upon their shoulders, along Garden Street [Central Avenue] to Willson Avenue [East Fifty-fifth Street], and thence to Haltnorth's Gardens, just beyond the city's eastern limits, in order to make a public protest against Sabbath laws, as hampering "personal liberty."

When this determination of newly welcomed citizens to annul "sumptuary laws" and to install the European Sabbath in the land of their adoption had become threatening, the native womanhood of the nation rose in one mighty protest. While lecturing at Hillsboro, Ohio, Dr. Dio Lewis of Boston expressed confidence that the liquor dealers of the land, whose saloons were beginning to occupy every prominent street corner in American cities, would heed the cry of outraged womanhood, become conscience stricken,

and abandon the accursed business, if Christian women in the spirit of importunate prayer would plead for the moral safety of the rising generation.

Having started December 23, 1873, at Hillsboro, Ohio, the crusade spread rapidly through smaller Ohio cities. Cleveland women wondered whether or not this moral wave could possibly reach the larger centers of population. On March 13, 1874, a crusade league was formed in Cleveland. Miss Sarah Fitch, for many years a most devoted worker in the Stone Church, became president; while Mrs. W. A. Ingram served as secretary.

The ladies of the churches gathered daily for conference and prayer, either in the Stone Church or the old Y. M. C. A. Chapel. In the Newburgh district and in surrounding towns the crusade was already in full action. Definite rules were adopted for the Cleveland movement. No saloon was to be entered without the proprietor's consent. At the outset there was to be no marching without police protection, and reporters were invited to accompany the crusaders in order that the public might have accurate information regarding the movement. Few excesses characterized the Cleveland crusade, which continued a number of weeks. Pulpits thundered against the liquor evil; women prayed, sang and spoke in billiard rooms, before saloon bars and on the streets; while processions of temperance societies, including Roman Catholic organizations, at times filled the streets. Of the three thousand women banded together in the Cleveland crusade only a minority engaged in the street work,

but all added to the impetus of the moral protest. "One gentle lady," runs an account of the movement, "Mrs. S. Williamson, by her potent influence closed seven of the worst saloons in Union Lane."

One day fifteen hundred women gathered in the Stone Church, and after prayer and conference five hundred of them called upon the wholesale liquor dealers of Merwin and River Streets. Another large audience convened May 1, 1874, in the Stone Church, for the purpose of receiving reports. Praying bands had visited three distilleries, eight breweries, thirty drug stores, thirty-five hotels, ten of which had abolished bars; forty wholesale dealers and eleven hundred saloons. These bands had held many meetings in the open air, in halls, political wigwams and in a number of warehouses and offices, into which the ladies had been invited to pray for neighboring liquor sellers who had refused entrance to their places. The total number of dealers who signed the pledge had been seventy-five; property owners two hundred, and citizens ten thousand.

Among the valued adjuncts to this crusade were the noon meetings in the Stone Church parlors, and the assistance rendered by such pastors of downtown churches as the Reverend H. C. Haydn, the Reverend A. J. F. Behrends, the Reverend Charles S. Pomeroy and the Reverend S. W. Duncan. Pastors throughout the city also gave valued support.

While this type of temperance work failed to effect permanent transformation, and to many appeared like a futile attempt to dam the ever-increasing liquor

stream with bulrushes, there was born an inspiration which produced abiding results. Powerful agencies for the ultimate overthrow of the liquor traffic were at once founded, especially the Women's Christian Temperance Union and many local charities.

One splendid outcome of the crusade was the erection on Ontario Street, not far from the Stone Church, of the Peoples' Tabernacle. Mr. William H. Doan, eminent in Cleveland for his many philanthropies, built this for popular gatherings, and for years it continued the center of reform movements and later it became the birthplace of educational work by means of popular concerts and lectures. This was also the building in which the Moody and Sankey evangelistic campaign was conducted in 1879.

If the Stone Church could speak what a story could it relate, not only of the events within its smoke-begrimed walls, but also in the Public Square which it has faced for so many years. There would be during the pastorate of Dr. Haydn the story of the Centennial Celebration of 1876. At daybreak July 4, 1876, the wooden flagstaff in the Public Square was displaced by a lofty one of steel, the gift of the Cleveland Rolling Mill Company, and said to have been the first of its material ever fashioned. From a poet the event elicited a few verses such as:

> The banner that a hundred years
> Has waved above our good ship's keel,
> Upheld by oak or mast of pine,
> Now proudly floats from staff of steel.

One feature of the National Centennial Celebra-

tion was the singing of the public school children, led by Professor N. Coe Stewart and massed upon a rising series of seats in the center of the Public Square. The same year saw the solution of the problem of electric lighting by Charles F. Brush, a Cleveland citizen, who perfected the dynamo that is the foundation of the lighting system known by his name the world over. In the course of time the Stone Church and other down-town buildings were flooded during the night by light from clusters of Brush lamps, raised to a great height by means of iron masts.

The terrible Ashtabula railroad accident in 1876 shocked the world and deeply stirred Cleveland. Over one hundred passengers went suddenly into the valley of death, including Mr. and Mrs. P. P. Bliss, the evangelistic singers. Upon the Stone Church minutes are resolutions expressing sympathy with the bridge disaster sufferers, and expressing particular sympathy for the family of the Reverend Dr. A. H. Washburn, who after having been for eleven years rector of Grace Episcopal Church, then located at the corner of Huron Road and East Ninth Street, lost his life at Ashtabula.

Between 1872 and 1880 the Stone Church sent forth no colonies to form new churches. Although the North Presbyterian Church had become independent the mother church still gave fostering assistance. In 1879 Elder S. P. Fenn of the Stone Church became superintendent of the North Church Sunday School, and he served in that capacity over twenty-five years, at the same time retaining connection with the parent

organization. In 1878 an opportunity came to maintain a mission Sunday School, which ultimately became the splendid Calvary Presbyterian Church. Prior to 1878 a Union Sunday School had existed on Euclid Avenue east of Willson Avenue. Members of several churches, among whom were T. Dwight Eells and H. B. Tuttle, had been interested in the enterprise. The growth of churches along the eastern boundary of the city, then Willson Avenue, or East Fifty-fifth Street, and the death of leading workers finally led to the mission's discontinuance. In November of 1878 Dr. Haydn was invited to reopen the work as a Presbyterian enterprise. He gladly accepted the invitation, as a providential summons, and a weekly prayer-meeting was held in the wooden chapel, beginning the first Tuesday evening of December, 1879. The organization of the Sunday School followed January 1, 1880, with seventy-three persons present, Mr. L. W. Bingham serving as superintendent. The enrollment grew rapidly to two hundred fifty, and the old chapel having been transferred to the trustees of the Stone Church, there was the search for a site, with the expectation that by March the formation of an associate church would be consummated. The southwest corner of Euclid and Madison Avenues [the latter now East Seventy-ninth Street] was purchased by eight gentlemen interested in the new enterprise, to be held in trust until subscriptions could be secured sufficient to cover the purchase price.

In a Stone Church paper Dr. Haydn had this to state editorially:

> The trustees and original subscribers to the Union Chapel have turned the building over to us, and it will be moved to the new site at once and fitted for occupancy. The hope is that on the evening of the first Sunday in March the sacrament of the Lord's Supper will be administered in the chapel to such as form the nucleus of the associate church, and that, thereafter, morning and evening services will be regularly held; also the Sunday School and weekly meeting. It may be said that the school has steadily increased. To own the lot and its equipment will cost about $12,000. Of this amount $7,430 has been subscribed. We do not know where the rest is to come from. We walk by faith as to that, but we hope by September 1st, if not sooner, to be free from debt. It would be a great favor to the pastor, if such as can help in this work would do so without waiting to be called upon. What time is spent in raising money cannot be given to making sermons.

Thus toward the close of Dr. Haydn's first pastorate there came the inception of the mission, which in the second settlement he had the pleasure of guiding into the ultimate formation of the Calvary Presbyterian Church.

Military organizations in Cleveland revived in 1877, when the Fifteenth Regiment of Ohio National Guard, composed of ten companies, the Cleveland Gatling Gun Company, and the First City Troop were formed. That summer it looked as though these military companies would be needed, for the great railroad strike of that year was most destructive to property. The work of a Pittsburgh mob gave great apprehension in other cities, to which the trouble swiftly spread. Fortunately Cleveland escaped a reign of violence,

although the strike reached the city July 22, 1877. In police stations, armories, and other places the police, militia, independent companies, and even veterans of the Civil War were held for days, prepared for the worst, but not making any public appearance upon the streets or near railroad property. The strike was finally settled, and Cleveland had neither reasons for regret nor damages to settle. A far more pleasing event stirred Cleveland in 1878, when there was the celebration of the completion of the Superior Viaduct, the first high-level bridge to span the Cuyahoga Valley and to bind in closer unity the east and west sides. This structure was opened to the public December 27, 1878, after more than four years had been consumed in building at a cost of two million one hundred seventy thousand dollars.

The first steps were taken in 1879 to form the Early Settlers' Association, an organization second only in influence to the Western Reserve Historical Society. "Father" Addison, a well-known pioneer, proposed the association, but at first he received no encouragement, until he went to the home of Elder George Mygatt of the Stone Church. His was the first signature to Father Addison's petition, whereupon Charles Whittlesey, John A. Foot, Samuel Williamson, Richard C. Parsons, Sherlock J. Andrews, William Bingham and other prominent Stone Church people signed the call for the first meeting, held November 19, 1879.

Prior to the fall of 1879 leading pastors and Christian laymen of Cleveland had expressed a desire to inaugurate an evangelistic campaign, under the lead-

ership of Moody and Sankey, whose fame had already become world-wide. Soon after the return of pastors in September from their summer vacations, a meeting of clergymen was held, and Dr. Haydn reported "for the committee appointed to negotiate with and arrange for a visit of Moody and Sankey to Cleveland."

After strong persuasion the two evangelists, who evidently had received far more important invitations than they could accept, agreed to spend October in Cleveland. Dr. Haydn declined to serve as chairman of the executive committee on account of the extra burden that the Stone Church would have to bear in the series of meetings. Probably no church edifice in the city has welcomed within its walls as many popular gatherings, interdenominational and undenominational, as well as denominational, as has the church on the Public Square.

The Reverend J. Lovejoy Robertson of the Euclid Avenue Presbyterian Church served as chairman of the committee on arrangements, and prominently associated with the three down-town pastors, Drs. H. C. Haydn, Chas. S. Pomeroy, and J. L. Robertson, were the Reverend Dr. J. E. Twitchell, of the Euclid Avenue Congregational Church; the Reverend Phillip Moxom, of the First Baptist Church; and the Reverend Charles Terry Collins, D.D., of the Plymouth Congregational Church.

The Reverend S. E. Wishard, D.D., a professional evangelist, and Professor William Johnson, a gospel singer, were already laboring in parts of the city. At

a meeting of pastors held October 3, 1879, for conference and prayer, Dr. H. C. Haydn delivered an address upon "The Necessity of the Holy Spirit's Work in a True Revival of Religion." Wishard and Johnson conducted noon meetings in the Stone Church until the opening of the campaign.

The first Sunday in October afternoon and evening meetings were held in the Peoples' Tabernacle on Ontario Street. Mr. Moody introduced his musical assistant by saying:

> I will now ask Mr. Sankey to sing, "The Ninety and Nine." He might as well begin with that at once and keep it up. It is a hymn that will never wear out. It is the 15th chapter of Luke put into song.

Overflow meetings were held that Sunday in the Stone Church. The afternoon service was conducted by local pastors and by Mr. Sankey, who returned to the Tabernacle for his part in song. At the evening overflow meeting the famous Joseph Cook of Boston and Mr. Sankey spoke.

During the whole campaign noonday meetings, of an hour's duration, were held in the Stone Church, and there each afternoon Mr. Moody gave Bible lectures. Even after the weekday evening meetings, workers from the Tabernacle sought the church for seasons of prayer. Services for men were also held occasionally in the church, so that it was used several times daily and frequently packed to its utmost capacity.

The Cleveland papers gave full accounts of the evangelistic efforts. Mr. Moody was a very rapid

speaker, often compared in this respect with Phillips Brooks of Boston. Minute transcript of their sermons had long been the despair of stenographers, but in Cleveland Moody's discourses were taken in shorthand by Henry J. Davies, in later years prominently connected with the traction system of Cleveland. A volume of the discourses was published by The Burrows Brothers Company.

Marked is the difference between the Moody and Sankey evangelistic campaigns and those of recent years. Absolutely nothing was heralded, for example, regarding the financial side of the Moody and Sankey meetings, all business arrangements having been quietly made by those in charge, while no emphasis was given to the number of converts. Mr. Moody drew the net carefully, without summoning members and non-communicants alike "to hit the sawdust trail," or to sign cards. Into "inquiry rooms" connected with the auditorium those who had been moved by the evangelist's appeals were invited to retire, there to hold conferences with earnest Christian workers.

Throughout the month the meetings waxed in interest, hundreds coming by train from neighboring places, and at the close of the four weeks the crowds would have continued both in the Tabernacle and the Stone Church. Mr. Moody and his associate agreed to remain an extra week, but instead of continuing in the centralized places various parts of the city were selected for closing efforts. After a rally in the Stone Church, the First M. E. Church, the Frank-

lin Avenue M. E. Church on the West Side, and the Woodland Avenue Presbyterian Church were visited, and then the farewell services were held Sunday in the Euclid Avenue Congregational Church. This plan was the inverse of the later Mills evangelistic meetings, which commenced in the East End; were then transferred to the West Side and finally sought a climax in the center of the city.

Which of the two evangelists was the more effective, Moody in his preaching, or Sankey with his songs, it was difficult to decide. They were remarkably united in exerting wholesome influences over audiences. God's love revealed to the world through Christ was the central theme of both preacher and singer. One evening Mr. Sankey sang a hymn which had been found in the trunk of Mr. P. P. Bliss, whose life went out in the Ashtabula disaster. Probably "The Ninety and Nine" and "Where is my Wandering Boy Tonight?" were as effective as any of Sankey's songs.

Following this evangelistic campaign all the churches received large additions. The "Narrative of Religion" read at the spring meeting of Cleveland Presbytery, April, 1880, had this optimistic record relative to the Stone Church:

> The First Church of Cleveland, the mother of so many of us, declares the year to have been one of unusual prosperity. One hundred and forty-six have been added to her communion list, ninety-four on confession of their faith. There have been 900 under Bible teaching at various hours of the week. Prayer-meetings at the church and cottage prayer-meetings have been full and interesting; mission bands organized and working; the life of

piety in many deepened and quickened. Every old center of activity is held and a new one maintained on Euclid Avenue, the first recognition in Presbytery of an enterprise that shall at no distant day have a name and standing among us.

As Dr. Haydn's first Cleveland pastorate was drawing to a close two exceedingly important educational movements were inaugurated, in one of which at least Dr. Haydn wielded great influence. It is not claimed that Leonard Case, Jr., the founder of Case School of Applied Science, was a Presbyterian. Leonard Case, Sr., had been identified with the early fostering of the Stone Church, and the son had been a warm personal friend of Dr. Goodrich. Until the day of his death Leonard Case, Jr., was a pewholder in the Stone Church. Leonard Case, Sr., born in Pennsylvania, resided in early manhood at Warren, Ohio. Admitted to the bar in 1814 he came to Cleveland in 1816 to become cashier of the Commercial Bank of Lake Erie. His two sons were William and Leonard Case, Jr. The former held public offices and was mayor of Cleveland from 1850 to 1852. Leonard Case, Jr., graduated from Yale College in 1842 and was admitted to the bar, but as a semi-recluse compared with the public activities of his father and brother, he became especially interested in mathematical studies.

Never having married, the bulk of his estate, largely inherited, went at the time of his death, January 6, 1880, to the founding of a scientific school. Property like the City Hall and site on Superior Street, the old Case residence nearby, and "Case Commons," sup-

posed for some time to be the destined site of the Case School of Applied Science, were given for the establishing of that institution. The school commenced operations in the old Leonard Case homestead on Rockwell Street near the Public Square, and there remained until transferred in 1885 to the joint campus now occupied by Case School and Adelbert College of Western Reserve University.

After the resignation in 1871 of the Reverend Henry L. Hitchcock, D.D., president of Western Reserve College, Hudson, Ohio, Professor Carroll Cutler of the faculty reluctantly accepted the presidency, but in 1874 he insisted upon the acceptance of his resignation. The position was then tendered to one of the trustees, the Reverend Hiram Collins Haydn, D.D., pastor of the Stone Church. This proffer was declined and Professor Cutler consented to continue in charge until 1876, when unable to secure the president which the trustees thought the college ought to obtain, Professor Carroll Cutler, after a year's absence in Europe, again became president.

The Honorable Richard C. Parsons, a prominent member of the Stone Church, having purchased the Cleveland *Herald*, strongly urged, in an editorial of December 13, 1877, the removal of Western Reserve College to Cleveland, suggesting that wealthy citizens should embrace the opportunity of refounding the old college in a city, destined to become the seat of a great university. There was also the persistent rumor that John D. Rockefeller might found in Cleve-

land the university which afterwards he established in Chicago.

In 1878 Dr. Haydn read a paper before the Board of Trustees of Western Reserve College, regarding the possibility of removing the institution from Hudson to Cleveland. A committee was appointed to study carefully the problem and to report later to the board. For two years this committee held sessions, but not until March 3, 1880, was any definite headway made. Then was it that Dr. Haydn in the capacity of a trustee sought to ascertain for some unknown party, whether or not the board of trustees would favor the removal of the college, in case the necessary funds were forthcoming; and in addition what amount the board would deem sufficient. For two years Dr. Haydn had evidently placed before Mr. Amasa Stone, a Cleveland citizen of large influence in practical affairs, a civil engineer by education, and a pioneer in the construction of railroads and telegraph systems, the founding of a college in Cleveland which would become the worthy memorial of an only and gifted son, drowned a few years before while attending Yale University.

Mr. Amasa Stone was a trustee of the Stone Church; his daughter, Mrs. Samuel Mather, was throughout life a consecrated member of that church; while another daughter was the wife of the late Honorable John Hay. It had now become a question either of founding an entirely new university in Cleveland, or of the removal of the historic Western Reserve

College from Hudson to Cleveland, there to become the nucleus of a far greater institution.

The sudden death of Leonard Case, Jr., January 6, 1880, at once brought the whole educational problem to a head. There came now the opportunity of locating the academic college and the polytechnical school in such proximity, in the eastern part of Cleveland, that the nucleus of a great educational center might be established. The services rendered by Dr. Haydn in this important movement came as a fitting climax to his first pastorate in the Stone Church, but in time it proved to have been only the beginning of greater educational influence exerted during his second settlement in Cleveland.

Dr. Haydn delivered on January 25, 1880, a "Decennial Sermon," dealing with the work of the Stone Church from 1870 to 1880, including his eight years of service. Reference was made to religious and charitable work, such as the formation of the Friendly Inn, the new Huron Street Hospital, the appropriation of the Marine Hospital for the basis of what developed into Lakeside Hospital, the Home for Aged Women on Kennard Street, the new Protestant Orphan Asylum, the promised Industrial Home, and the University, in all of which charitable enterprises members of the Stone Church had been leading patrons.

During the decade new edifices had been dedicated by the First Methodist Episcopal, St. Paul's Episcopal, Second Presbyterian, and Woodland Avenue Presbyterian Churches. The old Central High School,

on Euclid Avenue near East Ninth Street, had entered in 1878 the new building on Willson Avenue.

Narrowing his view to the life of the church he served, Dr. Haydn stated that at the beginning of the decade there had been five hundred seventy-four members. During the ten years Dr. Goodrich, the senior pastor, Dr. Aiken, the pastor emeritus, and eighty-eight members had passed from the communion of saints on earth to that above; while three hundred twenty members had been dismissed to other churches. On confession of their faith three hundred sixty-eight had been received, and two hundred ninety-seven by letters, making a total of six hundred sixty-five welcomed during the decade. This left the membership of eight hundred six whose residences were known, or eight hundred eighty-seven, including non-resident members. During the decade one hundred forty-six thousand two hundred ninety-seven dollars had been raised for benevolences, and one hundred thirty thousand one hundred seventy-six dollars for congregational expenses, or a total of two hundred seventy-six thousand four hundred seventy-five dollars. In addition Stone Church members had made special gifts whose amounts could not be statistically exhibited.

Having dwelt upon the encouraging side, Dr. Haydn concluded:

> But there are also wounds and bruises and putrefying sores which we do not care to parade. From recent police reports there are at this time in this city 1,288 saloons, and other organized establishments devoted to the ruin

> of life and character make a total of 1,464 demoralizing institutions. In 1870 the saloons outwardly respected the Sabbath, but they show now no respect for the Lord's day. But what of the church of 1890? The growth of population is eastward beyond Willson Avenue [East Fifty-fifth Street]. This is what was to have been expected. Nothing can stay this tendency. I wish to ask whether our outlying constituency inheriting a history of sixty years, linked with the growth of this city, wish to drop like so many pebbles into the deep of other communions, or will they hold together till, at some day not far distant, they can perpetuate their connection with the First Church, in another strong, self-sustaining organization. To me it seems a far grander thing to build a lighthouse than to fall like so many pebbles into the deep. This church has been the mother of churches, and her record of this sort ought not to be finished. It is altogether a mistake to imagine that in any probable event this church is to dwindle on this site. The work to be done here is not growing less, but constantly increasing. The call of providence seems to be clear and well-defined. We have only to hold together on two sites [Old Stone and Calvary], instead of one, loyal to Christ and the truth as it is in Him, with full faith in the abiding presence of the Holy Spirit to give the increase, to see yet more blessed fruits of our labors, and to make ourselves more widely felt for good.

To the Presbyterian Union organized in 1870 for the purpose of fostering financially new Presbyterian church enterprises within the city, both Dr. Goodrich and Dr. Haydn gave much time and inspiration.

During the earlier pastorate of Dr. Haydn the Stone Church Session was composed of Elders George Mygatt, Francis C. Keith, Dr. Norman Sackrider, Warren G. Stedman, John A. Foot, Edward H. Mer-

rill, Joseph Sargeant, Reuben F. Smith, George H. Ely, Henry M. Raymond, Henry M. Flagler, Lyman J. Talbot, and Edwin C. Higbee. Elders Reuben F. Smith, Lyman J. Talbot and Henry M. Raymond served successively as clerks of session during the decade.

During the ten years all the church organizations flourished. In 1873 the Woman's Foreign Missionary Society became an auxiliary of the general Presbyterial Society. Miss Sarah Fitch was chairman of the committee to draft the constitution. Mrs. H. C. Haydn became the president of the new society and served for seven years. Mrs. Proctor Thayer served as secretary eight years; while Mrs. John A. Foot was treasurer for fourteen years, or almost to the time of her death. This missionary society gave Miss Sellers a farewell reception in 1874, and a substantial outfit as she went to China.

Miss Mary Goodrich organized in 1875 "The Young Missionaries," a society of boys, and the same year her sister, Miss Fanny Goodrich, formed a girls' missionary society, known as "The Helping Hands." which finally became the "Haydn Circle." Later the "Sarah Fitch Band" was organized.

The Young Ladies' Missionary Society continued to flourish. Under the counsel and inspiration of Dr. Haydn, the Ladies' Society was led to even greater activity; while the Sunday School and the Young Peoples' Society were strengthened.

Between 1870 and 1880 the mother church of Cleveland's Presbyterian churches began to see her

children beget in turn new religious enterprises. The Second Church fostered, mainly through the generosity of Elder Dan P. Eells, a Sunday School which grew into the Willson Avenue Presbyterian Church. A slight friction arose between the session of the Second and that of the Stone Church, over the proposed moving of the North Church from Aaron Street to its present site, but this ended in amicable understanding, the Willson Avenue Church moving farther south away from Superior Street. The Woodland Avenue Presbyterian Church was organized in 1872 with fifty-four charter members, twenty-eight from the Second Presbyterian Church.

The Euclid Avenue Presbyterian Church, another child of the Stone Church, had been fostering a mission Sunday School, which became a church first known as the Memorial, and then the Case Avenue Presbyterian Church. The first regularly installed pastor was the Reverend Francis Allen Horton, who came to the field early in 1874.

On June 19, 1880, Dr. Haydn presented to the Stone Church Session his resignation. He had been called to the district secretaryship of the American Board of Commissioners for Foreign Missions of the Congregational Church. The district included New York, Ohio, New Jersey, Philadelphia, Baltimore, Washington, and a part of Connecticut, with headquarters in New York City. The invitation had come wholly unsolicited, and all who knew Dr. Haydn's zeal for foreign missions readily understood how

natural it had been for the American Board to have sought him.

One reason, however, for the acceptance of the secretaryship was that Dr. Haydn felt that his health was in danger of becoming impaired unless there came release from pastoral cares. The Stone Church proposed a long leave of absence, but at a joint-meeting of the session and board of trustees, held July 5, 1880, in the office of Mr. Amasa Stone, Dr. Haydn insisted upon the acceptance of his resignation, mentioning at the same time a suitable successor. This was the Reverend Arthur Mitchell, D.D., pastor of the First Presbyterian Church, Chicago, Ill. The officers accepted Dr. Haydn's resignation and appointed Elders John A. Foot, George H. Ely and Reuben F. Smith to cooperate with a committee of trustees, in selecting a minister who might receive the congregation's approval. At a meeting of the congregation held July 28, 1880, there was formal acceptance of Dr. Haydn's resignation, and a committee was appointed to invite Dr. Arthur Mitchell to become pastor.

During the last three years of Dr. Haydn's pastorate, or from 1877 to 1880, Mr. B. F. Shuart, a layman of rare fitness for assisting in church work, had been employed. He had charge of an afternoon Bible class in a mission among the waifs of St. Clair Street near Dodge Street, and continued this work two or three years, without any hope that there would develop any permanent organization. Mr. Shuart afterwards became a pastor at Billings, Montana, but by reason of ill health he turned to business pursuits,

in which he was successful. He was a typical lay-worker of the best type.

Having had this assistance, Dr. Haydn thinking of the success of his successor recommended that Mr. Rollo Ogden, a recent graduate of Union Theological Seminary, be brought to the field in July, instead of August, as had been contemplated. This would enable the younger minister to become acquainted with the field prior to the installment of a new pastor, and so prove of extra value to the latter at the outset of his service in a strange congregation. There must have been an additional purpose in the mind of the retiring pastor of the Stone Church, namely the formation of the East Madison Avenue Mission, the beginning of Calvary Church as an auxiliary congregation. To the latter the new assistant might minister, in addition to his duties at the Stone Church.

On October 20, 1880, or twenty days after the pulpit had been declared vacant, Dr. Mitchell signified his acceptance of the call. At an adjourned meeting of Presbytery held on Saturday, October 30, 1880, Dr. Mitchell was formally received, and the next Sunday evening the installation service was held. The Reverend Anson Smyth, D.D., presided; reading of Scriptures, the Reverend Rollo Ogden; prayer, the Reverend John A. Seymour; sermon, the Reverend Charles S. Pomeroy, D.D., of the Second Church; prayer of installation, the Reverend Francis A. Horton, of the Case Avenue Church; charge to the pastor, the Reverend Eleroy Curtis, D.D., of the Miles Park Church; charge to the people, the Reverend J. Love-

joy Robertson, of the Euclid Avenue Church; benediction by the Reverend Arthur Mitchell, D.D.

With great reluctance the Stone Church, the Presbytery of Cleveland, Western Reserve College, soon to become Adelbert College of Western Reserve University, Lake Erie Seminary, and other institutions bade farewell to Dr. Haydn, as with his family he removed to New York City. In all of his friends, however, there was implicit confidence that the departing minister was highly qualified for the special duties to be assumed. The youngest child of Dr. and Mrs. Haydn, the daughter Ruth, now the wife of Dr. F. W. Hitchings, was born just prior to this change of residence to New York City. The discovery was also made that the Stone Church had found in the Reverend Arthur Mitchell, D.D., a pastor whose flaming zeal for the task of prosecuting the work of Christ's kingdom, at home and abroad, was scarcely second to the enthusiasm of his predecessor.

To the centennial church historian the relatively brief settlement of Dr. Arthur Mitchell in the Stone Church of Cleveland seems to have been a most providential binding together of the shorter and longer pastorates of Dr. Haydn, and in such continuity of spirit that there was practically no interruption in the rounded service that the Reverend Hiram Collins Haydn, D.D., LL.D., rendered both to the religious and educational welfare of Cleveland, and of the whole world.

## VIII. PASTORATE OF THE REVEREND ARTHUR MITCHELL

### 1880 – 1884

The comparatively short pastorate of the Reverend Arthur Mitchell, D.D., in the Old Stone Church united the two pastorates of Dr. Hiram C. Haydn in peculiar continuity of spiritual results. Dr. Mitchell served the Cleveland parish only four years, and like one of his predecessors, the Reverend William H. Goodrich, D.D., he died before sixty years of age. Born at Hudson, N. Y., August 13, 1835, he represented to a rare degree that gentle, charitable spirit of his Quaker ancestors. His boyhood days having been passed at Poughkeepsie, N. Y., he entered Williams College when a mere lad, and graduated before eighteen years of age.

From earliest life his peculiarly frank, open countenance won the confidence of all, and the almost boyish face was his to the end. Even when a grandfather he had neither wrinkles nor gray hairs, and upon first meeting, strangers were wont to express surprise that this "dark-haired young man" was Dr. Mitchell.

Notwithstanding the blessings of a religious birthright, he treasured a very distinct Christian experience received during college days, and when he turned from what seemed to have been a tinge of skepticism

there was no half-way surrender in his acceptance of Christ. At once he asked his Master, "What wilt thou have me to do?" For professional preparation he did not wait, in order to enter true Christian service, a good field for immediate action having been found within the college itself. Although the youngest member of his class, small of stature and boyish in appearance, he sought earnestly to win souls. A sensitive conscience prompted his resignation from a Greek letter fraternity, lest any limited relationships impair his Christian influence.

No better field for practical Christian life and service could have been found than Williams College, during the presidency of Mark Hopkins, assisted as that famous educator was by his brother, Professor Albert Hopkins. Throughout life Dr. Mitchell expressed gratitude for having enjoyed the influence of the noted college president, whose balanced intellectual and moral greatness continued to all Williams graduates a grand inspiration.

Although having the ministry in view young Mitchell, after graduation from college in 1853, tutored at Lafayette College. He was young enough to wait, and wholesome discipline was received through the teaching experience. With his intimate college friend, Charles A. Stoddard, afterwards editor of the New York *Observer*, an extensive tour in the Levant was enjoyed, and many Biblical scenes and mission stations of Egypt and Syria were visited.

Such early observation of practical missionary work was a splendid beginning of the fervent support of

ARTHUR MITCHELL

foreign missions, exhibited during the four pastorates of his ministerial career. While residing with his parents in New York City, Arthur Mitchell attended Union Theological Seminary, and combined study with most practical service in Sunday School, revival and other church activities. Having always been fond of music he led the choir in the Fourth Avenue Presbyterian Church, under the pastorate of the Reverend Joel Parker, D.D.

Soon after graduation from Union Seminary in 1859 he married Miss Harriet E. Post, daughter of Dr. Alfred Post, and became pastor of the Third Presbyterian Church, Richmond, Va., where he remained until May, 1861. The outbreak of the Civil War forced a return to New York City. In the task of conveying his family across the lines he reached the Union Army, just as it was entering Baltimore on that famous April 19, 1861. To his southern parish he then returned, but the issues of the war soon forced him, not without considerable peril, to press through the lines northward.

The Confederate government confiscated all household goods, but that did not prevent his returning to Richmond at the close of the war, with relief for former parishioners whom the conflict had impoverished. In the brief Richmond pastorate zeal for missionary endeavor at once manifested itself in the formation of organizations which increased many fold congregational benevolences.

The Second Presbyterian Church, Morristown, N. J., was Dr. Arthur Mitchell's next pastorate. There

similar results were produced, without unwise disproportion in pulpit ministrations. Hearty support was given every form of benevolence, and his preaching aimed at both the winning of souls and the edification of believers; still the pastor felt that the world's complete redemption was broad and sublime enough to be made a ministerial hobby.

After seven years' service in the New Jersey field, Dr. Mitchell was called to the First Presbyterian Church of Chicago. In accepting the call he wrote:

> Upon one point allow me a frank word: I fear that in a congregation of the size of yours I shall not be able to maintain that system of general visitation which some pastors have strength to observe, and which I know is of the utmost usefulness.

While yet a young man for such a charge he rose to commanding influence not only in the parish, but also throughout the city. His foreign missionary zeal surprised many business men in his congregation, but a church shepherded by Dr. Arthur Mitchell had but one of two things to do, either to become a missionary force at home and abroad, or to secure a different pastor. So impressed became he in one sermon by the thought of the wealth and luxurious equipages of certain parishioners that by way of climax he exclaimed, "Why, some of you drive a missionary down town every morning as you go to business." This assertion caused one startled capitalist to whisper to another, "Let us unite in sending that missionary."

Let it not be thought that Dr. Arthur Mitchell played on a "harp of one string." To the city's

neglected classes he gave attention and the frontier home fields did not escape scientific scrutiny. While only five feet six inches in height, with dark-brown hair and eyes and a kindly face, which fairly glowed with enthusiasm whenever interested in a theme, and while aptly termed "the gentle Prince Arthur," in fighting wrong he could exhibit the courage of a lion.

Keen interest in municipal affairs was shown by his regular attendance upon primaries, by personal work at the polls, and by sermons dealing with the responsibilities of good citizenship. At an election held in Chicago April 4, 1876, three disreputable candidates for office, by means of illegal votes, had declared themselves elected. When the result was contested by a citizens' committee, Dr. Mitchell gave such positive testimony regarding the ballot-box tampering that the election was declared invalid. The Chicago *Tribune* at that time mentioned him as the "little dominie of admirable resources, a clergyman who knew how to act and how to preach about an emergency."

With this admirable record the Chicago pastor was recommended by Dr. Haydn, and in 1880 with scarcely any break in pastoral leadership the work of the Stone Church continued to prosper under the guidance of this little giant.

At the commencement of Dr. Mitchell's Cleveland pastorate, Calvary Mission had developed to such an extent that Joseph E. Upson and L. W. Bingham were added to the Stone Church Session, with particular reference to their connection with the mission,

the Reverend Rollo Ogden continuing as assistant pastor in charge.

Although the North Presbyterian Church had become independent, it still received fostering advice from the Stone Church Session. The latter met with the session of the North Church to discuss the calling of the Reverend William Gaston from Bellaire, Ohio. The North Church obligated itself to furnish seven hundred dollars of the pastor's annual salary of twelve hundred dollars, and the Stone Church Session recommended to the Presbyterian Union the payment of the additional five hundred dollars.

The Stone Church in April of 1881 reported to Cleveland Presbytery eight hundred forty-six members; congregational expenses ten thousand three hundred eighty-five dollars, and miscellaneous gifts amounting to eighteen thousand two hundred eighty-two dollars. The Sunday School, of which Elder Edwin C. Higbee was superintendent, had four hundred forty-seven pupils; Calvary Mission, Elder L. W. Bingham, superintendent, three hundred fourteen; while the St. Clair Mission, A. H. Potter, superintendent, had one hundred sixteen, or a total of eight hundred seventy-seven pupils in the three schools.

The Reverend Rollo Ogden, who had married the eldest daughter of the senior pastor, resigned June 10, 1881, in order that his bride and he might enter foreign missionary work in Mexico. At the same time Elder George Mygatt, who had served thirty-four years as a member of the session, and who had also been for twenty years treasurer of the church, re-

signed both official positions on account of advancing years. The resignation as treasurer was accepted, but the church insisted upon this honored official continuing an elder until the time of his death in April of 1885.

He was one of the most faithful members and officials ever connected with the Stone Church. Born in Connecticut in 1797, his parents removed in 1807 to northern Ohio. After having engaged in the banking business at Norwalk and Painesville, Mr. Mygatt became cashier of the Merchants' National Bank of Cleveland during the depression that followed the panic of 1857. The late Judge Samuel E. Williamson, speaking at the seventy-fifth anniversary celebration, termed Elder Mygatt a

> High Church Presbyterian who believed that nearly every good end which reform organizations sought to do could be better reached through the Christian church. Is it sure that he was altogether wrong?

Soon after this beloved elder's resignation had been declined, he added at his own expense twenty feet to the length of the wooden structure used by Calvary Mission, in order to relieve its crowded condition.

In 1882 Elders George Mygatt and Francis C. Keith were reelected; while Sereno P. Fenn and George I. Vail were chosen for the first time to membership on the session of the Stone Church. Elder S. P. Fenn has served, since that time, a period of thirty-eight years. The other elders at the beginning of Dr. Mitchell's pastorate were John A. Foot, Edwin C. Higbee, Reuben F. Smith, George H. Ely, E. H.

Merrill, and Henry M. Raymond. Elders Joseph E. Upson and L. W. Bingham had special supervision of Calvary Mission, and in addition Messrs. R. J. Fuller and Seymour F. Adams were in 1883 elected elders from among the Calvary constituency.

The Reverend John W. Simpson succeeded Rollo Ogden as assistant pastor, and as early as September, 1882, this assistant presided over meetings of the elders at Calvary Mission when candidates for church membership were examined, their action to be ratified by the full session.

Some time in 1881 the Ladies' Aid Society celebrated its Silver Anniversary, and there was published "The History of the Ladies' Society," by Mrs. A. W. Fairbanks. Copies of this anniversary souvenir are preserved in the Western Reserve Historical Society. Among the many interesting statements are these:

> As we turn back the leaves of this record, it is as if we are drinking at the fountain of youth. The stately mothers and silver-haired grandmothers of today were the vigorous women of earlier time. Tenderly do we remember those who have entered upon that day that no evening ever closes. The simple calling of their names will touch the hidden spring in many a heart. Mrs. James Gardner, Mrs. Robert Lauderdale, Mrs. Louis Stetson, Mrs. Mary Carson, Mrs. Henrietta D. Aiken, Mrs. Frances Sizer, Mrs. Esther Bingham, Mrs. Cleopatra Stedman, Miss Martha Stair, Mrs. Celia Burgart, Mrs. Mary A. Raymond, Miss Mary L. Raymond, Mrs. Betsey Wooden, Mrs. Laura W. Sargent, Mrs. Parmelia Sackrider, Miss Mary Goodrich, Mrs. Orlando Cutter, Mrs. Elizabeth Spencer, Mrs. Emeline Compton, Mrs. Emeline Sizer, Mrs. Melissa Nyce. The sum total

that this society has distributed in twenty-five years has been not less than $25,000. Perhaps one of the most signal undertakings of this society was the opening in 1863 of a temporary home for the protection of friendless women, and known as the Strangers' Home. It would be interesting to follow step by step the great chain of charities unfolded into a Woman's Home, a Retreat, a Hospital, a Young Women's League, an Old Ladies' Home, and an Open Door, and how this church and notably this society has given to two of these charities the noble woman, Sarah Fitch, whom they honor as their president. For fifteen years she was the honored banker of this society. It has not been possible to gather the entire list of those officially connected with the society. Mrs. Ursula Andrews, Mrs. John A. Foot, Mrs. Samuel Williamson and Miss Fitch measured their terms of service as presidents by years. The duties of secretary were successively assigned to Mrs. J. E. Lyon, Mrs. A. G. Cogswell, Mrs. A. W. Fairbanks, Mrs. Proctor Thayer, Mrs. Henry Raymond, Mrs. Geo. H. Ely, Mrs. Henry Johnson, Mrs. Charles Whitaker, Mrs. E. C. Higbee and Mrs. H. K. Cushing.

At the beginning of Dr. Mitchell's Cleveland pastorate the Ontario Street Tabernacle, the gift of Mr. William Doan, having been destroyed by fire, was superseded by the Music Hall and Tabernacle, erected by the same generous citizen on Vincent Street near Erie, now East Ninth Street. The structure, accommodating four thousand three hundred people, was used for religious, educational, and musical purposes, and became a great central place for many inspiring gatherings.

Cleveland was called upon a second time to prepare in 1881 a temporary resting-place in the Public

Square for a martyred president of the United States. James A. Garfield, although representing a neighboring congressional district, had become the special pride of Cleveland. Nowhere in the land had the news of Garfield's nomination for the presidency at Chicago in 1880 been hailed with greater rejoicing than in Cleveland, and the real Garfield headquarters during the subsequent campaign were there, although the candidate remained for the greater part of the political battle at his home in Mentor, Ohio.

When the shocking news of the attempted assassination of President Garfield reached Cleveland July 2, 1881, the city was plunged into the deepest grief. After President Garfield had passed away the closing funeral ceremonies were planned for Cleveland. In the Public Square a pavilion for the reception of the remains was constructed, and there for two days the body lay in state. Over one hundred thousand people from all parts of the nation came to witness the procession to the tomb.

On Monday, September 26, 1881, the funeral cortege, five miles in length, wended its way to beautiful Lake View Cemetery, where afterwards the nation erected the mausoleum to which multitudes have made pilgrimages.

The decade from 1880 to 1890 was one of marked development. The annexation of East Cleveland and Newburgh in the early part of the previous decade had brought within the city's limits many acres which were not allotted until years later, and these now came into use.

Andrew J. Rickoff, who served as superintendent of the public schools from 1867 to 1882, had just completed his great work of fundamental organization, and the policies and impress of that constructive educator continued long after his term of office.

Early in 1883 a second temperance campaign was waged, whose vigor depended largely upon the earlier Woman's Crusade. An amendment had been proposed to the Constitution of Ohio, prohibiting the manufacture and sale of intoxicating drink. The contest was popularly known as the "Second Amendment Campaign." With neither of the leading political parties positively committed to the moral issue, the final vote in favor of the measure was far from being disappointing. Out of seven hundred twenty-one thousand three hundred ten votes cast, three hundred twenty-three thousand three hundred ten were in favor of the amendment. Considering the fact that the machinery at the polls by which the votes were counted was not favorable to the amendment's passage, the prohibition vote was surprisingly large.

One of the leading liquor dealers in Cleveland issued a characteristic "wet" warning."

> If prohibition wins the farmers will be unable to sell surplus grain, and pork and beef will come down to such an extent that farmers will not be able to clothe their children in silks and satins, and to give them pianos. Schoolhouses will disappear, because there will be no money to pay teachers. Thousands of houses will be tenantless. We have raised $75,000 to spend principally in Cincinnati and Cleveland, and we are going to teach prohibitionists to let our business alone. We try to live respectably and

> to lay up a competence for our children, but those blankety-blank old temperance women seem determined to ruin our business and families. We are just as respectable as those who hold prayer-meetings, but we will show them that the liquor business is greater than their prayers and speeches. They say we make drunkards. A man don't have to buy liquor, if he don't want it. If he is fool enough to make himself drunk, that's not my fault. We intend to teach political parties that it is a dangerous thing to meddle with us. This is a free country and women have no right to loaf around election places.

Joseph Cook, of Boston, just prior to this election lectured in Cleveland upon "Alcohol and the Human Brain." At the time of the Second Amendment's defeat, the Honorable George Hoadley, a prominent lawyer of Cincinnati, but in earlier years a Stone Church youth and a graduate of Western Reserve College, defeated General Foraker for the governorship. Two Stone Church men ran for state senator on the Republican ticket. Elder George H. Ely was elected, but Dr. G. C. E. Weber, who made no effort to secure success at the polls, was defeated. Early in February of 1883 the Cuyahoga Valley was flooded; bridges were destroyed, oil tanks burned, and lumber-yards seriously damaged. The valley lighted by burning oil spread upon the waters furnished a scene not soon forgotten. Later in 1884 lumber-yards and planing-mills on the flats suffered great losses through fires. The total losses through fires rose that year to one million five hundred twenty-two thousand eight hundred sixty-one dollars, a sum three times greater than the recorded losses of any previous year.

It was at the opening of this year of disastrous fires that the edifice of the Stone Church was burned a second time. Messrs. Myron and Dudley Wick had erected during 1883 just west of the Stone Church a combination structure. The front part, known as the Wick Block, was an office building; while in the rear the Park Theater had been located. At a quarter after eight on Saturday morning, January 5, 1884, smoke was seen pouring from the windows of the theater. A general alarm summoned every fire company in the city to the scene of conflagration. For over an hour the fire raged without advancing beyond the ill-fated playhouse, and it seemed as though the Stone Church might after all escape a second baptism of fire, notwithstanding its proximity to the doomed building.

The heavy stone walls backed with brick lining, which had withstood utter destruction in 1857, again warded off the devouring flames. The slate roof and iron trimmings added to the non-inflammable nature of the church exterior, so that for a long time only the wooden window-frames had given way. Finally, however, the intense heat ignited the timbers of the arched and grained ceiling of the auditorium, and before anyone was aware the interior of the church had become a mass of flames. Previous to this a few provident spectators had removed the pulpit, cushions, carpets, and Sunday School furniture and books, so that the church society's loss was in a small degree lightened.

By eleven o'clock nothing was left of the Wick Block and Park Theater except the bare walls; while the church was now a sheet of flames. As the smoke poured out of every crevice, a rumor spread that the towering spire might fall at any moment, as had been the case at the time of the former fire in 1857. The crowd of spectators hastily moved back into the Public Square, while many houses in the vicinity were vacated. These fears, however, proved to have been groundless, for the tall steeple continued to retain its upright position, as though fire had not twice destroyed the sacred edifice. At six o'clock the morning of the day of this disastrous fire the thermometer had registered ten degrees below zero, so that the firemen had been compelled to fight the devouring flames under great difficulties and intense suffering.

By one o'clock in the afternoon the grim walls of the Wick properties and of the Stone Church were covered with ice like a frosted cake, and the boughs of the large shade tree in front of the church bowed beneath the weight of ice that sparkled in the sun. The interiors of the ruined structures presented an appalling sight. Within the theater there was a desolate scene, the charred debris first piled in vast heaps had then been frozen into a solid mass. The interior of the church resembled its old self in the general disposition of the pews and dim gallery outlines. The Christmas decorations had not been removed, and the thick clusters of evergreens suspended over the chandeliers and gas jets still hung thickly coated with ice.

The total loss was estimated at one hundred seventy-five thousand dollars, much the smaller portion falling upon the Stone Church Society, which carried twenty-seven thousand dollars insurance upon the church and chapel, five thousand dollars upon the organ and fifteen hundred dollars on the furniture. The chapel had escaped the ravages of the flames to a greater degree than had the main auditorium. The fire in 1857 came upon a Saturday morning about eleven o'clock; that of 1884 was also upon a Saturday morning, but at an earlier hour; consequently in each instance hurried preparations had to be made for Sabbath services.

On Sunday morning following the second fire, Dr. Mitchell and his homeless flock were given welcome by the Plymouth Congregational congregation, which was in deep sorrow over the sudden death of its brilliant pastor, the Reverend Charles Terry Collins, D.D. He had just completed the new church edifice, and had won a place in the affection of all denominations, on account of his marked ability, extensive scholarship, and admirable social qualities. Dr. Mitchell's text was, "Thou knowest not what a day may bring forth."

At the close of this union service the officers of the Stone Church met and appointed Messrs. Reuben F. Smith, G. E. Herrick, and Edwin C. Higbee, a committee to obtain a temporary place for stated services. Case Hall was secured by this committee, and it was used until the renovated chapel had been made ready for occupancy.

The Stone Church was now confronted with the most momentous crisis in its history. The old down-town site must either be abandoned, or maintained in the face of almost insuperable difficulties. Strong temptation to leave the historic site assailed many of the leading members, and outside pressure was also applied by various capitalists anxious to obtain the land for hotel and theater purposes.

The temptation to sell the site was intensified by the probable resignation of Dr. Arthur Mitchell, who had been proffered a secretaryship by the Presbyterian Board of Foreign Missions. A greater ground for discouragement, regarding the possible holding of the down-town location, was the fact that four of the six trustees who had served many years had either passed away prior to or very soon after the fire. The first of these four officials to die was Mr. Geo. F. Burt. The second great loss was that of Mr. Amasa Stone. With all of his weighty business cares he had found time to give twenty-two years' service as a trustee. During the rebuilding of the edifice after the fire of 1857 this business man of large affairs had given his time without recompense to the supervision of the work of reconstruction. At a meeting held in May, 1883, to consider the advisability of enlarging the chapel, at the time of the construction of the Wick Block, the news of Mr. Amasa Stone's sudden death had come to the officers of the church. If such a business leader were ever needed it was after the second disastrous fire, but this strong supporter had passed away.

The third trustee to pass away soon after the fire of 1884 was the Honorable Samuel Williamson, who was two years of age when his father came to Cleveland. The son had resided seventy-four years in the city, from the time that it had fifty-seven inhabitants until in 1884 Cleveland claimed two hundred thousand people. He had been a practicing lawyer, a legislator, a county officer, and the president of the Society for Savings. For over half a century he had been officially connected with the Stone Church, and had served from 1860 until the time of his death as president of the Church Society. He passed away January 14, 1884, only nine days after the fire.

The fourth official of towering strength to fall was Mr. James F. Clark, a man of rare business ability who had devoted much time to the welfare of the Stone Church. He died January 21, 1884, seventeen days after the fire.

The parents of Mr. James F. Clark resided at Cooperstown, N. Y., but the son early became interested in the engraving business at Albany. When only twenty-four years of age, however, he came to Cleveland and engaged in the hardware business under the name of Potter and Clark. After selling his hardware interests he became closely identified with the railroads that made Cleveland a terminus, and also engaged in the banking and real estate business. In 1834 he married Miss Eliza A. Murphey, of Colchester, Conn., and they made their first home on the Public Square, after which they built a home on Euclid Avenue. When twenty-seven years of age Mr.

Clark became an elder in the Stone Church, and in the later years of life he served as a trustee. Mr. Clark was a man of refinement and his face was more that of a scholar than a merchant. During the last years of his life he spent much time in his library in the companionship of his books.

Thus it happened that a congregation, weakened by the deaths of officers of rare executive ability and liberality, worshiping in Case Hall, within sight of the blackened ruins of the old church home, and led by a pastor already committed to a new field of service, was subjected to outside pressure that might have prompted almost any church to sell what was then considered a valuable site, and to use the proceeds for the construction of a church home elsewhere.

The Cleveland daily papers began to speculate over the possible and even probable uses to which the church site might be put. "Messrs. Wick," asserted the Cleveland *Leader* four days after the fire, "are still considering the hotel and theater scheme, and will probably carry it out if the site of the Stone Church can be purchased for a reasonable sum." The site, which was then eighty-eight by one hundred eighty-eight feet, was reputed to be worth eighty thousand dollars.

It was also declared that the Wick Brothers contemplated purchasing, in addition to the church site, a narrow strip of land owned by William Bingham, and running from Ontario Street to the alley separating the theater from the old Court House, for the purpose of erecting upon the combined properties a hotel

and theater. Rumor likewise had it that Mr. J. B. Perkins intended, if possible, to purchase the Stone Church property in order to construct a hotel.

The perplexed trustees showed wisdom in having discouraged any immediate agitation, on part of the members, relative to change of location.

Notwithstanding this attitude of the official boards Dr. Mitchell preached on January 14, 1884, a sermon reviewing the history of the church, at the same time setting forth possible plans for her future. He inclined to take the position that the congregation would be benefited by a change of location, at the same time favoring the maintenance of a down-town mission. Almost all who favored change of location suggested that a mission be supported in the heart of the city. There was likewise the assertion that few wished to worship under the shadow of a theater and in the midst of saloons.

Before this agitation over removal, however, had stirred the whole congregation, an important joint meeting of the members of the session and of the board of trustees was held January 26, 1884, in the office of Colonel John Hay in the Cushing Block. Plans were there discussed for the immediate placing of the chapel in order for Sunday use, as soon as the walls of the wrecked theater had become safe for workmen to be employed in their vicinity. It was estimated that by removing all class-room partitions the chapel would furnish a seating capacity of six hundred.

At this meeting, however, Colonel R. C. Parsons

broached the subject of selling the property, and of going eastward to some point on Euclid Avenue. Inasmuch as the site of the Stone Church had been the gift of ten pioneer members of the Church Society, the question was raised as to the possibility of giving a clear title to any purchaser. Judge Samuel E. Williamson was of the opinion that a clear title could be given, although he was opposed to the removal of the church. Colonel John Hay argued strongly for the retention of the old site; while others favored a change of location. The promise that Calvary Mission then gave of becoming a strong Presbyterian Church, on account of the constant removal of Stone Church families to that locality, proved an additional argument for selling the down-town site, and using the proceeds in the construction of Calvary's sanctuary.

Trustee G. E. Herrick introduced for the consideration of the joint meeting of officers a resolution ordering the sale of the old site, and the purchase of a new one on Euclid Avenue, "between Blair Lane and Willson Avenue." Today that tentative site would be between Fern Court and East Fifty-fifth Street. The resolution, however, was withdrawn.

Perhaps the immediate renovation of the chapel for worship was the most practical driving of stakes, whereby the church was held upon its original site. At the decisive meeting of the congregation held in the First Baptist Church February 2, 1884, the aged Elder John A. Foot wielded considerable influence in settling the whole matter, according to the account

given by the late Judge Samuel E. Williamson in his paper, "Men of Mark in the Church and Society," read at the seventy-fifth anniversary. Having concluded very reluctantly that the church could not be supported financially, if it remained on the Public Square, he had struggled to convince himself that it would be wise to remove to the present site of Calvary Church, a plan practically adopted by a majority of officers; but the moment he saw the way open even for temporary support in the heart of the city, he seized the opportune moment; asked some one to take his place as chairman of the meeting, and made a clear, ringing speech in favor of rebuilding the old church, and captured his audience so completely that longer discussion was useless.

In the characteristic modesty of his nature it was like the late Judge Samuel E. Williamson to credit Elder John A. Foot with having swayed the congregational meeting at which the decision was taken to rebuild on the historic site. Without what Judge Williamson had accomplished, however, behind the scenes such a decision would probably never have been taken. The afternoon prior to the congregational meeting the pastor and others had tried to persuade him to favor the removal eastward, with the maintenance of a mission in the down-town district, but all of their pleas were in vain. At the evening meeting he took the ground that a mission chapel would answer no high purpose; that the church edifice could be rebuilt, not depressingly (the old auditorium having been somewhat gloomy), but attract-

ively, and that the whole church service could be conducted upon a high level. To the argument in favor of removal that deficits would increase on account of the eastward trend of families, Judge Williamson made a most practical reply in the form of a guarantee given by Mrs. Samuel Mather and other members, as well as himself, that deficits at least to the extent of ten thousand dollars would be met. With such an argument in favor of rebuilding upon the historic site, it is not surprising that good Elder John A. Foot was inspired to a climax of persuasive oratory.

During the week following the first Sabbath worship of the homeless congregation in Case Hall, the famous Matthew Arnold of England lectured in that place upon "Numbers." He was introduced to his Cleveland audience by Colonel John Hay.

Three months prior to the burning of the Stone Church edifice, a new stone chapel had been dedicated at Calvary Mission. The primitive wooden chapel faced Euclid Avenue, at what is now the corner of East Seventy-ninth Street. Back of the wooden chapel and facing what was then known as East Madison Avenue, now East Seventy-ninth Street, the present stone chapel had been constructed at a cost of nineteen thousand dollars. The Reverend John W. Simpson was in charge of the growing work, and the dedicatory services were held September 30, 1883, the Reverend Dr. Hiram C. Haydn having been invited to come from New York City to deliver the sermon. Dr. Arthur Mitchell presided and in the pulpit with

him were the following clergymen: the Reverend John W. Simpson, the Reverend Charles S. Pomeroy, D.D., of the Second Church; the Reverend Rollo Ogden, who having returned from Mexico on account of the serious illness of Mrs. Ogden, had become pastor of the Case Avenue Church; the Reverend William Gaston, D.D., of the North Church; and President Carroll Cutler, D.D., of Western Reserve University. The text of Dr. Haydn's sermon was:

> And I will make of thee a great nation, and I will bless thee and make thy name great, *and thou shalt be a blessing.*

With the completion of this permanent stone chapel came the real beginning of the collegiate form of church life embracing at the outset the Old Stone and Calvary congregations.

It had long been the conviction in the Presbyterian church at large that Dr. Arthur Mitchell was specially fitted for a secretaryship in connection with the Board of Foreign Missions. As early as 1870 he had been offered that position, but he could not then see his way clear to accept. *The Interior* of Chicago had advocated his selection, before he left that city for the Cleveland pastorate. When in the closing days of 1883 he was again proffered the position, he had practically decided to resign, in order to give himself wholly to the cause that he so dearly loved.

At a meeting of the Stone Church Session held March 29, 1884, Dr. Mitchell announced his intention of closing his pastorate by June at the latest. Shortly after this announcement the Reverend John W. Simpson, assistant pastor in charge of Calvary

Mission, presented his resignation, to take effect immediately. It was not until June 13, 1884, that Dr. Mitchell's resignation was formally presented and reluctantly accepted by the congregation, and three days later a meeting was held to select a successor.

In the midst of so many perplexities in which the congregation had become involved through the fire, the deaths of strong and tried leaders in the church, the resignations of two pastors, and the unsettling agitation over the change of church location, the officers and leading members turned instinctively to the possibility of recalling the Reverend Hiram C. Haydn, D.D., as an assured solution of the complex situation.

Elder George H. Ely stated at the congregational meeting that he felt that a unanimous call might receive Dr. Haydn's consideration. Certainly no minister could be found who could assume in all its details the difficult task confronting the Stone Church as could one who had already been eight years on the field. The four elders representing Calvary Mission asserted that its members would be unanimous in seeking to secure Dr. Haydn. The Honorable Richard C. Parsons then presented this resolution, "That it is the sense of this meeting that Dr. Haydn be called to the pastorate of this church." A committee consisting of Elders Reuben F. Smith, Edwin C. Higbee and Francis C. Keith, and Trustees J. H. McBride and Samuel E. Williamson was appointed to prepare a call.

Dr. Haydn's acceptance of the call was received July 9, 1884, and thus encouraged by the prospect of

the return of a tried leader the Stone Church did not hesitate to take advance steps to strengthen the collegiate type of religious work. A special meeting of the elders representing both the Stone Church and Calvary Mission was held September 1, 1884, at which it was recommended that the Reverend Wilton Merle Smith, of Cazenovia, N. Y., be called as assistant pastor, at an annual salary of two thousand five hundred dollars, and at a later joint meeting of the congregations held September 12, 1884, the call was e xtended.

Cleveland Presbytery held a meeting on Sunday evening October 19, 1884, prior to the evening service. Dr. Haydn was received from the Fairfield Congregational Association of Connecticut, and the Reverend Wilton Merle Smith from the Presbytery of Syracuse. The evening service was devoted to the following order of double installation: To preside, the Reverend E. Bushnell, D.D.; prayer and reading of scriptures, President Carroll Cutler, D.D.; prayer before sermon, the Reverend Edward W. Hitchcock, of the Presbytery of New York; sermon by President S. F. Scovel, D.D., of Wooster University; prayer of installation, the Reverend Anson Smyth, D.D.; charge to the pastors, the Reverend Eleroy Curtis, D.D.; charge to the congregation, the Reverend W. V. W. Davis, D.D.; right hand of fellowship, the Reverend Rollo Ogden; benediction by the Reverend Hiram C. Haydn, D.D.

The Stone Church thus surmounted perhaps the greatest crisis in its history, and continued with

scarcely a break in the pastoral leadership to prosecute its great mission, as a down-town congregation destined to remain upon the Public Square at least to this centennial celebration, and in all probability for years to come.

Dr. Arthur Mitchell departed with the love and best wishes of the congregation which he had so effectively served, although for a comparatively short period of time. As secretary of the Presbyterian Board of Foreign Missions he was permitted for nearly eight years to stand between the field missionaries and the home churches, encouraging the one and pleading for the prayerful sympathy and financial support of the other. Three years before his death a tour was made of the mission fields of the east. Never had this zealous minister learned to measure aright his powers of endurance.

At Nanking, China, blindness suddenly overcame him to such an extent that he was unable to follow his manuscript in the delivery of a sermon, but the remainder of the discourse was extemporized. Later at Bangkok, while discussing missionary matters with a member of that field, there was the recurrence of the attack of blindness. He continued, however, addressing an auditor whom he could see no longer, until he sank to the floor not only blind, but also speechless and with one side of the face paralyzed.

Weak and unfit for service he returned to this country, to be granted three months' leave of absence, but normal strength never returned. When opportunities came to accept less strenuous labor, he dared

not turn from the great mission of his life. After another respite of three months in the spring of 1892, it became evident that the illness would soon prove fatal.

Perhaps the most eloquent and inspiring moment of Dr. Mitchell's secretarial career was that of a speech over an hour before the Synod of New York in session at Albany. John G. Paton of the New Hebrides, who was present, declared that it had been the most remarkable missionary appeal to which he had ever listened. It shook the Synod like a tempest, but alas, it also shook the frail body of the speaker. He wrote from Florida to a friend that he had never been the same man since that night. It was a worthy farewell plea before the church and Christian world to remember the nations that have waited so many centuries for the higher truth.

Dr. Mitchell passed away April 24, 1893, at Saratoga, N. Y. The widow is still living, making her home at 537 West One Hundred Twenty-first Street, New York City. The eldest daughter, Mrs. Rollo Ogden, went with her husband to Mexico, but on account of serious illness was compelled to return from that missionary field to this country. The second daughter, Miss Alice Mitchell, went as a medical missionary to India and was stationed at the foothills of the Himalayas. She died in 1916. Miss Julia Post Mitchell, the third daughter, graduated from Smith College in 1901; was instructor in English at Vassar College, and lecturer on Shakespeare at Columbia College. She was appointed as a member of the

faculty of the Christian College, Canton, China, and departed to that field in 1913. In 1916 she was married to the Reverend John S. Kunkle, a missionary in Canton, China. There are two other daughters, Harriet and Margaret, and a son named after his father, Professor Arthur Mitchell, of the University of Kansas.

At the time of the death of the Reverend Arthur Mitchell, D.D., the Reverend F. F. Ellinwood, D.D., one of the secretaries of the Presbyterian Board of Foreign Missions, wrote:

> Much might be said of the relations which Dr. Mitchell bore to his colleagues as a secretary. He enjoyed the perfect confidence and love of all. Never was there a truer man, seldom a more faithful servant of Christ.

All who knew Dr. Mitchell during his four pastorates, and in his secretarial service to the church, can readily place him among those of whom it was said, "He being dead yet speaketh." Even after the flight of twenty-seven years since he entered into glory, there comes the clarion call of this earnest servant of Christ:

> Proclaim to every people, tongue, and nation
> That God, in whom they live and move, is Love;
> Tell how He stooped to save His lost creation,
> And died on earth that man might live above.
>
> Give of thy sons to bear the message glorious;
> Give of thy wealth to speed them on their way;
> Pour out thy soul for them in prayer victorious;
> And all thou spendest Jesus will repay.

# IX. THE SECOND PASTORATE OF THE REVEREND HIRAM COLLINS HAYDN

## 1884 – 1902

For eleven months after the second disastrous fire, the smoke-begrimed walls of the Old Stone Church hid from public gaze the inner transformation that the edifice was steadily undergoing. On Sunday morning, October 19, 1884, the bell in the steeple sounded forth sonorous yet joyful peals again summoning people to worship. The heavy iron-hinged doors were thrown open, and all who thronged the service were dazzled by a scene of magnificence far exceeding their highest expectations.

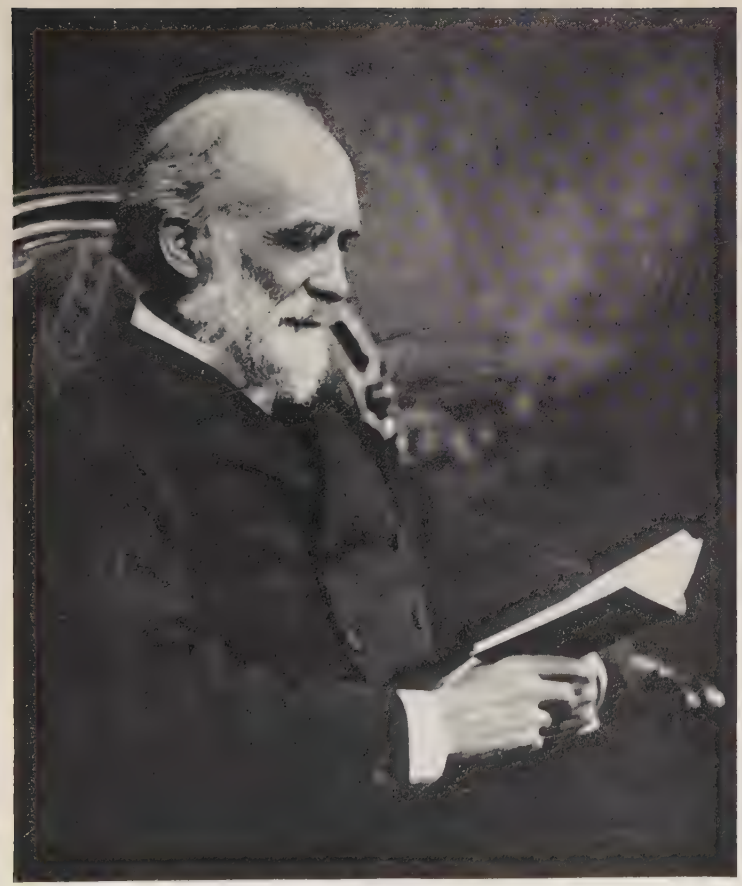
The transformation had been complete. The only thing that seemed to mar the splendor of the renovated sanctuary was really prophetic of greater beauty. Heavy canvas covered the triple window fronting the Public Square; also one of the windows on the Ontario Street side. The former was to be occupied by a memorial window, the gift of the Amasa Stone estate, and the other space was to be filled by one in memory of the late Samuel Williamson. Two polished blocks of brown granite set in the north wall gleamed with brass tablets, in memory of two deceased pastors, the Reverend Samuel C. Aiken, D.D., and the Reverend William H. Goodrich, D.D.

In such a rich temple of worship did the joyous

congregation gather that Sunday morning to receive the sacrament of the Lord's Supper administered by two pastors-elect, the Reverend Hiram C. Haydn, D.D., and the Reverend Wilton Merle Smith. Before the holy communion was celebrated, the senior pastor delivered a sermon touching the past, present, and future of the Stone Church as a power for spiritual good.

On Sunday evening members of all the Cleveland Presbyterian churches crowded the renovated auditorium to overflowing. The pulpit platform was occupied by representatives of Cleveland Presbytery, to whom had been delegated the pleasant duty of installing a minister who for eight years had been pastor of the church, and with him a younger clergyman as an associate pastor.

The order of this double installation service has been given in a previous chapter, but the outline of President Sylvester F. Scovel's sermon is interesting. This president of Wooster University, much beloved by everyone who knew him, was noted for thorough treatment of the texts of his discourses, but notwithstanding the length of the sermon necessary to permit comprehensive analysis, his auditors were always perplexed to know just which portions they would have had eliminated for the sake of greater brevity. President Scovel's theme was, "St. Paul as a model for a minister." The numerous sermonic divisions were St. Paul's intellectual energy, his impetuosity, his indomitable will, his cultivated mind trained by books and nature, his devotion to his ungrateful



Hiram C. Haydn

people, his broad-mindedness shown in spreading the gospel message among all nations, the practice of his own doctrine, his enthusiasm in the cause of humanity, contempt for his own life, and his exalted ideas of Christ's church.

The same Sunday that the Stone Church members rejoiced in the reopened house of worship those of the Grace Episcopal Church, then located on Huron Road, corner of Erie Street [East Ninth Street], also re-entered a renovated sanctuary. Not only had there been general repair, but also a transformed chancel increased ten feet in dimensions and dedicated to the memory of the Reverend A. H. Washburn, D.D., who met an untimely death in the Ashtabula disaster.

Under such auspicious circumstances Dr. Haydn's second pastorate in the Stone Church commenced. The association of the Reverend Wilton Merle Smith brought special hope to the senior pastor, who naturally rejoiced in the possibilities of the younger minister's service both at Calvary Mission and the down-town church.

In a paper read by the late Mrs. Samuel Mather at the celebration of the seventy-fifth anniversary the growing activity of the women was thus portrayed:

> It is as curious to note the omissions in the minutes of all these years as it is to trace the changes the years bring. The comings and goings of the pastors are never chronicled, and the one allusion to the burning of the church is found, when at a meeting in February, 1884, it is decided to take up fancy-work at the Goodrich

Society meetings, that "the sales may aid us in doing our part in the refitting of the church." Later the society agreed to take as its share the refitting of the pulpit platform with all its appropriate belongings. In November there was a sale of articles and later the treasurer reported that the proceeds would pay for our building pledges and leave two hundred dollars in the treasury. Does anyone remember that there is a tablet at the back of the pulpit stating that it and all that pertains to the chancel was the gift of this society, placed there in memory of Dr. Goodrich? The baptismal font was to have been included in our gift, but the minutes record that Mrs. Tyler made that her personal offering, as well as the beautiful communion linen which the new table made necessary. In November of 1885 the society appointed a committee to select a wedding gift to be sent to the bride of our associate pastor, the Reverend Wilton Merle Smith. In 1885 the society pledged one thousand dollars towards the building of the new North Presbyterian Church, and for two years every little that could be spared from the treasury was turned to that fund. In January of 1887 the society voted to assume the expenses of our own Sunday School. Hitherto this had been the charge of the Ladies' Society, and now they were left to take up other work. In February of 1888 the Goodrich Society laid plans to aid in the rebuilding of our chapel. The minutes of 1889 speak of the little share our society had on the pleasant occasion of the twenty-fifth anniversary of the marriage of Dr. and Mrs. Haydn, and a copy of Dr. Haydn's appreciative letter to the women's societies of the church is inscribed on our records. Is there anything further to say? Whatever has happened since seems too recent to be chronicled, and may be left to the historian of our hundredth anniversary. But no record of work in the Stone Church would be complete that failed to make mention of one whose life, whose

very face, was always an inspiration – faithful Miss Fitch! who than she ever more fully exemplified that word of wide meaning? As president of the Ladies' Society she was often in our meetings for a word of conference or suggestion, and when the secretary tells, in March of 1892, that the "Ladies' Societies of the three collegiate branches of the First Presbyterian Church convened for their last annual union meeting" in the newly built chapel with Miss Fitch presiding, she records one of the last public duties that filled that useful and noble life.

Miss Sarah E. Fitch, whose name appears frequently in the annals of the Stone Church, was the daughter of Gurdon Fitch, one of the incorporators of the First Presbyterian Church Society. When forty years of age he and his wife, with their five children, came in 1826 to Cleveland, and resided at the corner of Water and St. Clair Streets, where Mr. Fitch kept a tavern. He became a valuable member of the community, a justice of the peace, and was active in organizing Cleveland as a city in 1836. Miss Sarah E. Fitch was born in 1819 and died in 1893. From 1840 to 1856 she taught a private school in the Huron Street Academy, where her sincere, loving character made a life-long impression upon the pupils. In the days of more mature womanhood she devoted herself to ministrations among the poor, and it was mainly through her efforts that The Retreat, an institution for erring women, was established. She assisted in the formation of the Woman's Christian Association; was its first president, and continued in that office until the time of her death. For some time previous to passing away, she was almost as valuable

to the pastor of the Stone Church as a regularly employed assistant might have been.

The Ladies' Society continued to exert great influence, not only in caring for the interests of the mother church, but also for those of the new church enterprises which began to flourish extensively during Dr. Haydn's second pastorate. From 1885 until the seventy-fifth anniversary celebration in 1895, the Ladies' Society expended nine thousand three hundred thirty-six dollars, and continued to be what Dr. Aiken had termed it, "his helping hand."

At the time of the commencement of Dr. Haydn's second pastorate the session was composed of Elders John A. Foot, George H. Ely, Reuben F. Smith, Edwin C. Higbee, Sereno P. Fenn, Joseph E. Upson, Seymour F. Adams, R. J. Fuller, L. W. Bingham, and Henry M. Raymond, the last named serving as clerk. The board of trustees consisted of Messrs. J. L. Woods, Samuel E. Williamson, J. H. McBride, Richard C. Parsons, W. S. Tyler, G. E. Herrick, and Samuel A. Raymond, clerk.

Thus the Stone Church, having recovered from the calamity of the second fire, found itself facing a most progressive, fruitful decade, with Calvary Mission in close affiliation. The Reverend Wilton Merle Smith was a stirring, magnetic preacher, with very effective social and pastoral gifts, ably seconded by a wife equal to her husband in winsome qualities of heart and mind. This young associate was soon sought by strong churches, and after a little less than five years' service in Cleveland he became pastor of the

Central Presbyterian Church in New York City, where he remained until July 1, 1920, a period of thirty-one years.

In the spring of 1884 Calvary Chapel had two hundred communicants, with four hundred five pupils in the Sunday School, and the previous year over four thousand dollars had been raised. During the church year 1884–1885 the collegiate organization reported eight hundred eighty-nine members, with eight hundred sixty-five pupils in the Sunday Schools. During 1886 one hundred twenty members were added, making a total membership of nine hundred fifty. The associated pastors alternated in serving the collegiate organizations. The need of a lady city missionary, suggested in 1886, prompted the securing of Miss Spencer.

The Reverend Wilton Merle-Smith proposed a mission for the territory bounded by North Perry Street on the east, Water Street on the west, Superior Street on the south, with the lake on the north. A canvass of this district revealed fourteen hundred Americans, five hundred Germans, and one hundred of other nationalities. The total membership of the collegiate organizations increased in 1887 to one thousand twenty-four, with a total Sunday School enrollment of eight hundred twenty-five.

During Dr. Haydn's second pastorate Cleveland hastened rapidly toward her metropolitan estate, with an increasing prophecy of one million inhabitants. The census of 1880 had credited the city with one hundred sixty thousand people; that of 1890 with

two hundred sixty-one thousand; while the enumeration of 1900 gave three hundred seventy-one thousand, or a gain of two hundred ten thousand inhabitants in twenty years.

When Dr. William H. Goodrich came to Cleveland in 1858 the streets were open to any capitalists willing to build a street railway. At the beginning of Dr. Haydn's second pastorate the traction privileges were becoming valuable prizes, the leading issue of municipal elections.

As early as 1875 the East Cleveland Street Railway Company experimented with electric power. The underground system on Garden and Quincy Streets proved unsatisfactory, but it had the merit of having been the first trial of its kind in the United States. Ten years later the Superior and Payne Avenue lines were transformed at an enormous expense into cable roads. In 1879 Tom L. Johnson came to Cleveland and bought some bankrupt car-lines, and his aggressive tactics stirred the other traction companies. The overhead electric system was at length applied to all lines, which first were merged into the Big and Little Consolidated Companies, and finally into the Cleveland Electric Railway Company.

This development of rapid transit facilities changed radically the city's residential sections. Citizens who had lived two miles from the business center, and who had been accustomed to spend half an hour riding to their work on the horse-cars, could now reside four miles from the Public Square and spend only the same time going to and from their business. "Payne's

Pastures," which had remained unallotted near the down-town district in order to be sold ultimately at enhanced valuation for residence purposes, were deprived by rapid transit of that disposition and a generation passed before the property was demanded for factory sites. The revolution in rapid transit greatly expanded the population.

Gordon and Wade Parks were then given to the city, leading to other benefactions in the line of park and boulevard development. The long Central Viaduct dedicated in 1888 brought the hitherto isolated South Side, or "Heights," into closer relation with the business center. Wealthy citizens began in 1889 to make large bequests for the advancement of art, such as those of John Huntington, Horace Kelley, and H. B. Hurlbut. The Art Museum in Wade Park was slow in materializing, but the city now delights in its possession.

Municipal affairs during this second pastorate of Dr. Haydn were under the guidance of Mayors John Farley, George W. Gardner, Robert Blee, William G. Rose, and Robert McKisson. With the exception of the last named these mayors were retired business men, but the election in 1895 of Robert McKisson placed in the mayor's chair a young aggressive lawyer. Mayor George W. Gardner, who served two terms, had spent his youth in the Stone Church, to which his family belonged. His parents had come to Cleveland in 1837, and the father was a member of the Vincent and Gardner Furniture Company. Mayor Gardner's brother, the Reverend Theodore Y. Gard-

ner, graduated from Western Reserve College and Union Seminary and served both Presbyterian and Congregational Churches. He possessed artistic ability and to him is due the faithful picture of the original Stone Church, sketched from memory. He also fashioned the medallion heads of Dr. Aiken and Dr. Goodrich which have long hung on the north chapel wall. There were two other Gardner brothers, James P., who served in the Civil War and became a newspaper writer, and Samuel S., whose widow is a member of the committee on centennial celebration, serving as secretary. Mrs. S. S. Gardner has long been an efficient worker in many departments of the Stone Church.

During Dr. Haydn's second pastorate Cleveland took swift commercial strides, under the inspiration of the Board of Trade, in time the more potent Chamber of Commerce. The population extended eastward toward Euclid Creek and westward in the direction of Rocky River, a stretch of twenty miles along the shore of Lake Erie, but the movement of population southward had been checked by unbridged valleys. These natural chasms, however, are being overcome and a southward extension of population is assured.

During this remarkable expansion of municipal bounds, the Stone Church under the leadership of Dr. Haydn caught the spirit of religious upbuilding and entered upon an era of extraordinary activity. Toward the close of 1887 in addition to his regular duties Dr. Haydn assumed the presidency of Western Reserve University, when that institution was beset

with many difficulties. This extra educational service was only designed to prepare the way for the calling of an educator of national reputation and was temporary in Dr. Haydn's estimation. This educational service will be treated in a later chapter, but the laborious work assumed at the very beginning of Dr. Haydn's second pastorate should be borne in mind while following his ministerial labors.

Cleveland Presbyterians had long refrained from locating a church on the West Side, a hesitancy due to the Plan of Union spirit of cooperation between Congregationalists and Presbyterians. Throughout the Western Reserve these denominations are not to be found in one place, unless the population warrants their coexistence. Where the two are found in a small city, it is generally due to the fact that a Presbyterian quarrel prompted the formation of a Congregational church. On account of its independency in polity that denomination has inherited polemic colonies from various religious bodies. This has been true a number of times in Cleveland, not only in the case of Trinity Congregational Church, formed from the Bolton Avenue Presbyterian Church, but also the United Congregational Church, organized by seceding members of the Shafer Memorial M. E. Church.

So long as the West Side constituted a small city its Congregational churches protested against every Presbyterian movement in that direction. In 1870, however, an effort was made to establish a Presbyterian mission west of the Cuyahoga River, but it failed. The Presbyterian Union in 1873 took steps

to repeat the experiment, but the panic of 1873 defeated the effort. After two more vain attempts had been made, the fifth trial proved successful. Through the efforts of Mr. Charles Fay of the Stone Church forty children were gathered the first Sunday in January, 1888, in the Ohio Business College on Pearl [West Twenty-fifth] Street.

Mr. Fay acted under the direction of the Reverend Wilton Merle Smith. Previous to the organization of this mission the Stone Church junior pastor had conferred with various West Side ministers, to whom it was declared that there was no immediate intention of forming a church, but merely of meeting the needs of a neglected class of children and to furnish opportunity for Christian service to West Side Presbyterians, mainly members of the Stone Church.

The project received the endorsement of the West Side pastors, and within six months the mission enrolled four hundred pupils. At the time this school was inaugurated the Reverend Giles H. Dunning was called to assist in the Stone Church, while Dr. Haydn was giving considerable time to college duties. After frequent requests had come for preaching services, the officers of the Stone Church asked the Reverend Giles H. Dunning to canvass the West Side field. Having become convinced that the time had arrived for a Presbyterian congregation west of the river, Bethany Presbyterian Church was organized on July 2, 1889, in the rooms of the Ohio Business College, where the mission had started eighteen months before. Of the sixty-one charter members twenty-two

came from the Stone Church. The Reverend Giles H. Dunning left the mother congregation to become pastor of Bethany Church, over which he was installed August 1, 1889. For five years the new enterprise worshiped in the Wieber Block, but on April 1, 1894, a site was purchased at a cost of four thousand dollars at the corner of Gordon Avenue and West Clinton Street, and on June 2, 1895, a ten thousand dollar chapel was dedicated. The Reverend Giles H. Dunning was succeeded by the Reverend Wilber C. Mickey, D.D., who is in his eighteenth year of service.

When the Reverend Wilton Merle-Smith resigned on April 1, 1889, to go to New York City, the membership of the two collegiate churches was eleven hundred seventy-three. Within four months the Reverend Joseph H. Selden was called from Erie, Pa., and installed on June 28, 1887. The Reverend Edward G. Selden, brother of the pastor-elect, of Springfield, Mass., delivered the sermon; the Reverend Samuel P. Sprecher, D.D., of the Euclid Avenue Church, gave both charges to pastor and people; while the Reverend Drs. Hiram C. Haydn, Chas. S. Pomeroy, Ebenezer Bushnell, and Paul F. Sutphen participated in the exercises.

Having launched the West Side church, attention was at once turned to the strengthening of the collegiate type of church life by erecting for Calvary Chapel a permanent house of worship. The stone chapel dedicated in 1883 had furnished ample facilities for Sunday worship, the original wooden building facing Euclid Avenue having been used for the pri-

mary Sunday School department, until at a cost of five thousand dollars the stone chapel facing East Seventy-ninth Street was enlarged. The wooden relic of earlier days then gave way to the elegant edifice now known as Calvary Presbyterian Church. Commenced in the fall of 1887 it was first used on January 5, 1890, and its cost was eighty thousand dollars.

From the beginning of this mission in 1880 the mother church had, besides sharing its ministry, invested in the enterprise over forty thousand dollars. Local church expenses, however, had been largely met by Calvary's constituency.

Before the Calvary Mission's edifice had been successfully completed, Dr. Haydn, while still bearing educational burdens, led his people to greater church extension. The trustees met April 7, 1890, and accepted a warranty deed for a lot at the northwest corner of Cedar and Bolton Avenues [the latter now East Eighty-ninth Street]. Elders J. E. Upson, James W. Stewart, and L. W. Bingham were appointed to build a chapel on this site, provided no debt was incurred.

The trustees also resolved that the pastoral care of the new chapel should not rest entirely upon Dr. Haydn or his assistant. Thus on April 14, 1890, the trustees sanctioned the calling of an assistant pastor at a salary not to exceed two thousand dollars, to be supported equally by the Old Stone and Calvary congregations, but on condition that he reside west of Huntington Street [East Eighteenth Street] and

devote all his time, with the exception of preaching, to the down-town parish.

The trustees received on September 15, 1890, a recommendation from the session that the Reverend Burt Estes Howard, of Bay City, Mich., be called as an assistant, at a salary of twenty-five hundred dollars. During the fall of 1890, through the leadership of Dr. Haydn, a chapel had been erected on the Bolton Avenue site. The fifteen thousand dollars expense for both site and building was borne by the Old Stone and Calvary congregations, and so three collegiate constituencies, the Stone Church, Calvary, and Bolton Chapels, were created. The Reverend Burt Estes Howard was installed on December 12, 1890, according to the following exercises:

> To preside, Rev. E. P. Cleaveland, moderator; to preach the sermon, Rev. Wilton Merle-Smith of New York Presbytery; to charge the pastor, Rev. Hiram C. Haydn, D.D.; to charge the people, Rev. Chas. S. Pomeroy, D.D.

The total membership of the three collegiate churches increased in 1891 to eleven hundred ninety-five, and the next year to thirteen hundred thirty-eight communicants, with eleven hundred seventy pupils in the Sunday Schools.

No sooner had the Bolton Avenue Chapel been finished than the Stone Church improved her own Sunday School facilities. The trustees appointed on April 27, 1891, Messrs. Martyn Bonnell, D. R. Taylor, and C. O. Scott a committee to erect at a cost of fifteen thousand dollars a new chapel north of the church auditorium. A year later the sum of seventeen hundred dollars more was raised to finish the chapel.

The collegiate existence of three congregations proved to have been at best a temporary policy designed to give the two natural outgrowths of the mother church as good a start as possible. The rapid growth of Calvary Chapel soon prompted her members to seek independence. At a union meeting of the sessions and boards of trustees of the three congregations, held on March 21, 1892, the collegiate system was thoroughly discussed, and finally Elder George H. Ely made the motion:

> *Resolved*, that the triplicate relation now existing between the three churches be dissolved.

After long discussion the following, presented by Judge Samuel E. Williamson, was adopted:

> *Resolved*, that in the opinion of this meeting the present collegiate relation of the congregations of this church be dissolved; that three churches and societies be formed with pastors for each; that the Stone Church congregation should have Dr. Haydn as its pastor, with an assistant, and that the Stone and Calvary congregations should give Bolton Chapel needed assistance, until it also is able to be self-sustaining.

Articles of Incorporation signed by J. H. McBride, L. W. Bingham, J. H. Danforth, and J. E. Upson, were obtained on May 3, 1892, and Sunday afternoon, May 22, 1892, commissioners of Cleveland Presbytery organized Calvary Presbyterian Church, with three hundred eight members from the Stone Church, two from Woodland Avenue, and one from the Case Avenue Church, a total of three hundred eleven charter communicants. This was a propitious beginning sel-

dom enjoyed by a new church. The Reverend David O. Mears, D.D., the first pastor, was installed on April 23, 1893, and during his brief service of a little over two years three hundred members were added, two hundred forty-three having been received by letter, showing how prolific the community was with church members who having moved to a new locality were ready to find a new church home. In this centennial year the Reverend Adelbert P. Higley, D.D., is pastor of the flourishing Calvary Presbyterian Church.

The Reverend Joseph H. Selden, who had been associate pastor for five years, resigned on June 6, 1892, in order to accept a call to the Congregational Church, Elgin, Ill., and to allow Calvary Church at the time of its formal organization to select a new pastor.

When the Reverend Joseph H. Selden presented his resignation, that of the Reverend Burt Estes Howard was also offered, and on June 10, 1892, it was accepted, he having received a call to the First Presbyterian Church, Los Angeles, Cal. Before either of these pastoral relations had been dissolved, steps had been taken to secure two new assistants, one to aid Dr. Haydn in the Stone Church and the other to care for Bolton Avenue Chapel. The Reverend Robert A. George, pastor of the First United Presbyterian Church of Cleveland, was invited to take charge of the Bolton Avenue Chapel, but he was not installed. The Reverend William A. Knight, however, was called from the Madison Avenue Congre-

gational Church of Cleveland and installed as assistant in the Stone Church. The Reverend Paul F. Sutphen, D.D., preached the sermon; the Reverend Hiram C. Haydn, D.D., charged the pastor, and the Reverend James D. Williamson, D.D., the people.

At a meeting of the trustees held on May 16, 1892 Dr. Haydn read a characteristic communication regarding the necessity of improving financial conditions at the Stone Church. He said:

> They need to be improved for we do not make ends meet. The reason is incident to our location as a down-town church. The situation can be improved in two ways. First by a partial endowment, say of fifty to seventy-five thousand dollars, that is already begun in the Mygatt fund, and individual gifts amounting to about ten thousand dollars. This should be increased by gifts of the living and by bequests until if possible seventy-five thousand dollars is reached. The service can then be maintained at its best for a hundred years or more. It may also be said that it is desirable that so far as the owners may be willing, property rights in the pews be quit-claimed to the trustees, the present holders to retain their right to occupy them so long as they elect. Nobody nowadays builds churches to be owned this way. Of course this must be voluntary if at all. Secondly the present system of assessment should be abandoned, and subscriptions of so much a week solicited to keep this old church open at its best.

In the light of this recommendation adopted by the trustees, Dr. Haydn was not anticipating the abandonment of the ancient church site for centuries to come.

A year later at the time of building the Chamber of

Commerce edifice, a movement arose to supplant the Stone Church. This prompted Cleveland Presbytery to pass this minute:

> The Presbytery unanimously adopted a paper earnestly protesting its hope that the trustees and congregation of the Old Stone Church will refuse to sell the property to the Chamber of Commerce, as now desired, since we believe it is needed now, and has a mission no less than in the years gone by.

The narrative of events during the second pastorate of Dr. Haydn presents him as an ever-moving, propelling force, continuing the best possible service in the down-town church, bearing the transitional burdens of a new university, and at the same time exhorting members of the Stone Church to give themselves and their money for church extension, if perchance the latter might keep pace with the swiftly growing city.

After the dissolution of the collegiate type of church organization, the Stone and Calvary Churches gave their special fostering care to the Bolton Avenue Chapel. The road, however, to the independence of the Bolton Avenue Church proved rough and somewhat disastrous. The congregation and Sunday School grew until in addition to the chapel accommodations a church auditorium had become imperative. During the church year 1893–1894 a church edifice was constructed at a cost of twenty-five thousand dollars and dedicated on November 8, 1894, but in the spring of that year the congregation was rent in twain, when more than half the members and the greater portion of the Sunday School withdrew, with

the Reverend Robert A. George, to form the Trinity Congregational Church. The immediate cause of the division was an attempt of the Stone Church officers to close the supply service of the Reverend R. A. George, in hope of securing a permanent pastor in whom the parish might be fully united, by the time the new church was completed.

The disruption was somewhat spectacular. The seceders built within a week a long shed-like building upon a Bolton Avenue lot just north of their former place of worship, and there services were held until permanent quarters could be constructed on Cedar Avenue, west of the Bolton Avenue Church. As long as the participants in this division remained in the congregation there was considerable strength, but after their removal and the coming of radical changes in the community the church became so weak that in recent years it has been difficult to support a pastor. The polemic Congregational church, furthermore, was organized on the border of the Euclid Avenue Congregational parish to the north and east, and almost on the territory of another Congregational church to the southwest. Recent attempts have been made to unite the Bolton Avenue Presbyterian and the Trinity Congregational Churches, but the efforts thus far have proven futile.

In June of 1894 the Bolton Avenue Presbyterian Church extended a call to the Reverend John Sheridan Zelie, of the Congregational Church, Plymouth, Conn., and around him the numerically weakened congregation rallied. It became an independent

church on May 3, 1896, when one hundred seventy-one members were received from the mother church, and on the same day the Reverend John Sheridan Zelie was installed pastor. This service of installation differed a little from the usual formal exercises. Instead of a sermon and charges to the pastor and people, addresses were delivered by the Reverend Ebenezer Bushnell, D.D., stated clerk of Presbytery; by the Reverend Robert G. Hutchins, D.D., pastor of the Woodland Avenue Presbyterian Church, and by Elder Harry A. Garfield, of the Euclid Avenue Presbyterian Church, now president of Williams College. In this centennial year of the mother church the Reverend Elliot Field, D.D., is pastor of the Bolton Avenue Presbyterian Church.

While the Stone Church pastor and officers were fostering Calvary and Bolton Avenue Chapels, other new enterprises were attracting their attention. The North Church, formed by a colony from the Stone Church, still received aid, although an independent congregation. The South Presbyterian Church on Scranton Road, corner of Prame Avenue, grew from a mission Sunday School started in the latter part of 1890 by the Reverend William Gaston, D.D., of the North Church. The Presbyterian Union assumed direct control of the enterprise and employed the Reverend James D. Corwin to take charge of the mission, in connection with a similar enterprise of the North Church in the northeastern part of the city. The South Church was organized on January 21, 1892, and today has a substantial church edifice, con-

structed during the pastorate of the Reverend George A. Mackintosh, D.D. The present pastor is the Reverend Harry H. Bergen.

The other mission in which Dr. William Gaston and his people had become interested was a Sunday School organized on January 6, 1890, on Becker Avenue. After the Reverend James D. Corwin had accepted a call to become the first pastor of the South Church, the Reverend Charles L. Chalfant came from Pittsburgh to take charge of the Becker Avenue Mission, under the direction of the North Church session. This was organized into the Madison Avenue Presbyterian Church on September 14, 1892, with ninety charter members, sixty-four of whom came from the North Church.

While the personal workers in the new enterprise were members of the North Church, financial support came mainly from the Stone and Calvary churches. Through the instrumentality of Dr. Haydn over nine thousand dollars was raised in these two congregations for the new enterprise. The Madison Avenue Church afterwards became the Westminster Presbyterian Church, which occupies a completed church edifice located on Wade Park Avenue, corner of Addison Road. The Reverend Basil R. King is the present pastor.

In the fall of 1892, through the farseeing action of Dr. Haydn, another religious enterprise was launched. Having noticed the drift of population toward East Cleveland, or what had been known as Collamer, Dr. Haydn purchased a lot at the southeast corner

of Euclid Avenue and Windermere Street, repeating what he had done in starting the Bolton Avenue Church. The property was transferred to the Presbyterian Union, which constructed a chapel at once. This was opened for worship on May 6, 1894, and cost almost eight thousand dollars.

This new field was united with another whose inception came early in 1893. Dr. William Gaston, of the North Church, having members residing in the Glenville section, fostered a cottage prayer-meeting in the home of Dr. Irwin C. Carlisle on Doan, near St. Clair Street. A Sunday School was organized in a schoolhouse on June 25, 1893. Later Sunday afternoon sessions were held in the Disciple Church, and these were followed by preaching services by various city pastors. At the suggestion of Dr. Haydn the Glenville Presbyterian Church was organized on June 10, 1894, and the Reverend Charles L. Zorbaugh was called to assume charge of the Windermere and Glenville congregations. The Glenville Church entered its fine stone chapel at the corner of Doan and Helena Streets on May 15, 1895. This edifice was financed largely by leading members of the Stone Church and by the late Elder Louis H. Severance, of the Woodland Avenue Church. The original chapel has been greatly enlarged, and the Reverend Arthur H. Limouze is the present pastor.

The Reverend Charles L. Zorbaugh then devoted all his time to the Windermere Chapel, the Reverend T. Y. Gardner having been elected pastor of the Glenville Church. For some time the Windermere

enterprise had to await the coming of a surrounding population, but many families soon settled in the locality and on January 5, 1896, the Windermere Presbyterian Church was formed with thirty charter members. The Reverend Charles L. Zorbaugh was installed on February 10, 1896, as the first pastor and remained fifteen years in charge of the parish. The original chapel is now a small part of the fine church edifice and Sunday School building. Of the flourishing congregation the Reverend Louis F. Ruf is now pastor.

In the work of strengthening older churches Dr. Haydn was as alert as he was in founding new ones. The Beckwith Memorial Church constructed in 1891 its main building at a cost of twenty-six thousand dollars. At the dedication on May 15, 1892, the Reverend Charles S. Pomeroy, D.D., pastor of the Second Presbyterian Church of which Mr. T. S. Beckwith was for many years an elder, delivered the sermon in the afternoon and Dr. Haydn occupied the pulpit in the evening. While Second Presbyterian Church members furnished the greater financial assistance, thanks were publicly expressed to "the pastors and members of the Second and Old Stone Churches."

To the senior pastor of the Stone Church the East Cleveland Presbyterian Church likewise looked for financial inspiration, when after eighty-eight years of existence that congregation undertook to construct the fine stone edifice which was dedicated on Novber 3, 1895. This modern church building supplanted

the one of New England meeting-house type constructed in 1820, the year that witnessed the birth of the Stone Church.

During all this era of vigorous expansion Dr. Haydn rejoiced in the improvements made in the mother church. Early in 1893 thanks were expressed by the trustees to Mr. W. S. Tyler for his "presentation of a screen of oak and stained glass to provide better protection of the congregation from the draught entering the front doors."

A South Water Street lot deeded to the church by the George Mygatt estate was sold in 1887 for five thousand dollars and the amount applied to the general endowment fund. At the same time mention was made of the Eliza Giddings legacy, and the trustees sold a lot on Aaron Street, the former site of the North Church, for three thousand five hundred dollars, showing that the land had never been transferred to the North Church society. At a session meeting held on March 19, 1894, Dr. Haydn announced that Mrs. Eliza A. Clark had left the Stone Church seventy-five thousand dollars.

A letter from Mrs. S. V. Harkness was read by Dr. Haydn in October of 1895, offering a six thousand dollar organ in memory of her daughter, Mrs. Florence Harkness Severance. Grateful acknowledgment of the memorial gift was made by the trustees, who authorized Dr. Haydn to dispose of the old organ in any way that he might see fit, and to use the proceeds for the benefit of the Bolton Avenue Chapel. In addition to the systematic support of every benevolent

board of the Presbyterian Church and of the Presbyterian Union of Cleveland the Stone Church minutes frequently record special gifts to churches, such as South New Lyme, Parma, Akron Central, Bethany, and North congregations.

The only record of a home missionary opportunity that escaped Dr. Haydn was the offer of Patrick Calhoun, made in the early part of 1897. This was a lot said to be valued at ten thousand dollars and five thousand dollars in cash, providing the Stone Church would back an enterprise on Euclid Heights with a like amount. This offer was referred by the trustees to the extension committee of the Presbyterian Union, but was never accepted.

The zeal of Dr. Haydn for foreign missions, as seen in his first settlement in the Stone Church and in the service which he rendered the American Board of Commissioners for Foreign Missions, came to a natural climax during the second pastorate. The origin of that enthusiasm for religious work abroad came very early in his life, according to these words:

> I was always in for foreign missions, and well do I remember how in the winter of 1850 a little handful of people waited upon God around the stove in one corner of a big meeting-house, and prayed that the last half of the century might be signalized by a marvellous spread of the gospel; that doors might be opened and a highway thrown up for the coming King among all peoples. How little was then really known of Asia and Africa seems scarcely credible in the light of the present, with Africa parcelled out among European powers, and traversed from center to circumference.

In view of Dr. Haydn's love of foreign missionary endeavor and his ceaseless activity in behalf of home missions, no one could parry the force of his foreign missionary appeals with the retort that he first "sweep before his own door."

The Stone Church trustees received from Dr. Haydn, March 24, 1894, a communication containing these lines:

> This is my tenth year of the second term of service. I am fagged out and need a rest. I therefore ask that I be allowed to run at large the last three months of the year that ends in September. I do not wish the society to incur any extra expense, and therefore I will stand the charge over and above the vacation to which I am entitled.

This request was granted, but no lessening of the salary was permitted. At the same meeting the trustees expressed the gratitude of the church to Mrs. Amasa Stone for her generous gift of fifteen thousand dollars to the endowment fund. Part of the formal expression of thanks was:

> The society is under renewed obligations to Mrs. Stone for the ability to maintain a house of worship upon the old site and to continue there the work which becomes constantly more important with the growth of the city and the gradual change in the location of churches and homes, and which is rendered sacred by its association with the names of so many who have found the Stone Church a blessing to themselves and have made it a blessing to the world.

On the eve of his three months' leave of absence in Europe, Dr. Haydn delivered a tenth anniversary

sermon on June 10, 1894. Extracts from this summary are interesting:

> We are face to face this morning with a ten years' pastorate – my second in this place. When I thought by your gracious suffrages to return my friends in New York shook their heads – "a second pastorate is a riskful thing to undertake." One of the best and wisest friends asked if I thought I could "be happy in Cleveland having lived in New York?" My answer was that I thought I could be happy where my work was. So I came back in ardent hopefulness. The story of these years is not that of a single congregation nor an individual pastorate, but one in association with young men in the ministry of a church with one branch, and then two and in close affiliation with the North Church, our child. We have had in the fellowship of this ministry good men and true who have gone into other fields, in some cases of conspicuous usefulness. We have seen Calvary housed and made independent and prosperous, and the Bolton Avenue congregation will soon be rejoicing in their new church and independent existence. We have not been exclusively caring for our own things, but broadly looking at the work of the kingdom in our city and the world. This has called for a willingness to surrender our members, and to invest our money, in the interest of a wider reach of influence for good. We have dismissed our membership not only singly, but in bodies of twenty-two, one hundred and thirty and three hundred to constitute other churches. In all nine hundred and twenty-eight have gone out from us by letter. Naturally our attention is turned to the changes in our ranks. These have been both many and serious. There have been removed by death one hundred and two. Of these seven had been elders and six in active service during a part of this period – Messrs. Mygatt, Vail, Coe, Fuller, Foot, Sackrider, Ely; two had served as trustees, Messrs. Harvey

and Ely; two as treasurer of the society, Messrs. Charles and William Whitaker, father and son; one, Arthur Cutter, was clerk of session. Of laymen there were Messrs. John Proudfoot, Col. Chas. Whittlesey, Lyman Strong, George Freeman, Dr. E. Cushing; nor should we fail to mention those worthy and useful men, Messrs. Austin, Burt, and John L. Woods, two of them trustees. And of honorable women, Mesdames Weddell, Foot, Sarah and "Aunt Abby" Fitch, Andrews, Whitelaw, Whittlesey, Strong, Kidder, Smyth, Thome, Woods, Merrill, Neil, Van Ness, Clark, Starkweather, Herrick. The ages of a considerable portion of these ranged from seventy-five to ninety-nine years. Many were octogenarians whose connection with the church ranged back to the days of small but mighty things, and to the village estate of our city. The mention of these names – how it turns the leaves of memory, and the dear images of our departed rise up before us to receive our salutation and to bid us be of good cheer. And there is a little circle of young women who seemed to have been cut off in an untimely way – Lillie Wick Crowell, Allie G. White, Flora Tennis, Kittie Worley, Elsie McKay, Emma Welch, Daisy Brown Eddy. Oh, the tears and the triumphs that are strewn along the pathway of a decade of years! We have received into our fellowship by confession of faith five hundred and ninety-one, and by letter six hundred and twenty-five, a total of twelve hundred and sixteen. There have been under instruction in Sunday Schools, yearly, from six hundred and ninety-seven to one thousand three hundred and twenty-six. We have disbursed one million, two hundred and twenty thousand, five hundred and forty dollars, largely to the work of higher education and to church building within the city. Just a word in conclusion. The providence of God still gives to this church a loyal constituency. Loyal souls have nobly stood behind to make our exchequer equal to our real needs.

> Loyal souls have looked ahead and anticipated future needs, and the endowment began by Elder George Mygatt has grown till we found a month ago that we prospectively possessed resources which will put us on vantage ground. Is it not a call to broaden our work right here, and to put ourselves as wisely and lovingly as we can into helpful relations to the people of this central district? I so interpret the call of providence to us, for I do not believe that we are to have a fund of one hundred thousand dollars, which will yet be increased, that we may sit down at ease and think only of ourselves. My gratitude for the past, with all its labors and trials, is unbounded, while I thank God that these ten years lie behind and not before me. May He keep us all in His love. Truly, truly, "in the Cross of Christ I glory, towering o'er the wrecks of time." Truly do I say and mean it; I am determined not to know anything among you, but Jesus Christ and Him crucified. To Him be glory the livelong ages through.

One of the most faithful members of the Stone Church, the Honorable George H. Ely, passed away in the early part of 1894. He had come to Cleveland in 1863, when he was thirty-eight years of age, from Rochester, N. Y., where he had been engaged in large business ventures. To the end of life he was intimately connected with the Lake Superior iron ore trade. So keen became his knowledge of the industry that he was the natural spokesman on all occasions for those engaged in that line of business. Mr. Ely served as state senator, and prominent charitable institutions sought his aid, knowing that public confidence could be secured if it were known that he had assumed responsibility for the execution of their trusts. He was president of Lakeside Hospital and

a trustee of Adelbert College and Western Reserve University. The Stone Church received long and devoted service from this trustee and elder, and his daughter, Mrs. George R. Garretson, remains one of the most active members of the old church.

The Reverend B. F. Shuart, who before ordination served from 1877 to 1880 as a lay assistant, was re-employed on December 26, 1894, to assist Dr. Haydn for six months, and on February 25, 1895, Dr. Haydn "spoke to the trustees of the work of Mr. Shuart, also outlining the work that he thought ought to be done and saying that Mr. and Mrs. Jackson would come for a few months if considered expedient." The closing words of Dr. Haydn were, "The time has come to consider deliberately the call of a man to look to the front." This was the first intimation from the veteran pastor of the Stone Church that he was contemplating the inevitable closing of a strenuous ministry. This did not come, however, for a number of years.

The seventy-fifth anniversary of the founding of the Stone Church was observed October 20 to 24, 1895, by a week of carefully planned exercises. Former members, as well as living communicants, were invited to the celebration by a committee composed of Dr. Haydn, W. P. Stanton, Reuben F. Smith, Edwin C. Higbee, Herbert E. Brooks, Mrs. George W. Gardner, Mrs. L. Austin, and Mrs. S. P. Fenn. The committee on program consisted of Dr. H. C. Haydn, Richard C. Parsons, Reuben F. Smith, Sereno P. Fenn, Charles L. Kimball, Mrs. H. Kirke Cushing, and Mrs. George W. Gardner. The members of the

committee on finance were Samuel A. Raymond, Frank Herrick, Mrs. W. S. Tyler, and Mrs. J. V. Painter. The intense interest of Dr. Haydn in this anniversary was evidenced by the delivery of a sermon in July designed to awake general attention to the coming event.

> No adequate history of this church and society should fail to tell our relation to higher education in this city and elsewhere, of which it suffices to say that within seventeen years we have put into this cause two million nine hundred and nine thousand dollars. Into our church we have received from the first members and pew-holders three thousand nine hundred and ninety-one; and the present enrollment is nine hundred and forty-seven. We are not as numerous as we were, and the stated income from pews is less than once it was, and the workers are fewer, but the audiences morning and evening are up to the average of former years; the bulk of our charities has not dwindled, and the work in hand was never greater or more necessary to be done, or more immediately fruitful of desired results.

In closing this anticipatory address Dr. Haydn said:

> Let us determine that this anniversary year shall be used, not mainly in retrospect and vain regrets, but in a resolute and courageous grappling with the work to be done, with not a thought but that the next twenty-five years that round out a century for this old church may be the best of the hundred. We shall not go to the end of this period, but God willing we can help to make it such; and, moreover, make it in our time possible for them who live to see that day come to it with songs of rejoicing and the trophies of war.

On Sunday morning, October 13, 1895, a week prior to the formal celebration, Dr. Haydn preached

on "The Continuity of Life and Influence," showing how deeply he had imbibed the spirit of the approaching occasion, and how thoroughly he had searched church annals for historical material. The interdependence of reaper with sower, or the interlinking of the generations, was the theme of this second preliminary discourse.

The anniversary week commenced with the Sunday School session held on Sunday morning, October 20, 1895. This consisted of short talks from Messrs. Truman P. Handy, Francis C. Keith, Reuben F. Smith, Henry N. Raymond, Edwin C. Higbee, Dr. C. F. Dutton, and Dr. Hiram C. Haydn. These speakers were seven of the sixteen known superintendents who until that time had served the Stone Church Sunday School. The other nine were Elisha Taylor, John A. Foot, George Mygatt, George H. Ely, F. M. Backus, William Slade, Jr., Thomas Maynard, Henry M. Flagler and Charles L. Kimball, at the time of the celebration the acting superintendent.

The text of the seventy-fifth anniversary sermon delivered by Dr. Hiram C. Haydn at the morning hour of worship was *Isaiah* 60 : 23:

> The little one shall become a thousand, and the small one a strong nation; I, the Lord, will hasten it in its time.

The closing lines of this discourse were:

> The fathers have fallen on sleep, but they fell in their tracks, they fell face forward; some of them put into our hands treasure to be used for them right here, and said, "By this would I live on and work with you and them that come after you." These speaking windows, these

> tablets on the wall, these portraits, the pealing notes of the new organ – let us have more of such things, remembering how they who sow and they who reap are to rejoice together – builders all, the work of all gathered up and carried along in the unbroken line of this historic church. After all, as one has said, "It is better to live than to write about life." Oh, dear church of God, gird thyself afresh. Renew your vows, oh ye who have grown weary, or lost heart, or been turned aside. Pray, pray, every one of you that this day, this week, may not go by without leaving with us signal blessing of the Almighty – Father, Son and Holy Ghost.

The text of Dr. Haydn's Sunday evening sermon was *Job* 8 : 7 – 10:

> Though the beginning was small, yet thy latter end should greatly increase. For inquire, I pray thee, of the former age, and prepare thyself to the search of thy fathers (for we are but of yesterday, and know nothing because our days upon earth are a shadow). Shall not they teach thee, and tell thee, and utter words out of their heart?

The theme was, "Then and now – a Contrast." This historical address drew comparisons between the later and the earlier years.

At three o'clock Sunday afternoon the sacrament of the Lord's Supper was observed, the Reverend David O. Mears, D.D., pastor of Calvary Presbyterian Church; the Reverend Paul F. Sutphen, D.D., pastor of the Second Presbyterian Church; the Reverend James D. Williamson, D.D, pastor of Beckwith Memorial Presbyterian Church, and others participating.

The Monday evening service was devoted to addresses by various pastors. Dean Williams of Trinity

Cathedral spoke on "The Church and the Community." "The Church and Religious Progress" was the theme of an address by the Reverend L. L. Taylor, pastor of Plymouth Congregational Church. The Reverend Levi Gilbert, D.D., pastor of the First Methodist Episcopal Church, spoke on "The Church as a Witness for the Truth;" while the subject of an address by the Reverend A. G. Upham, pastor of the First Baptist Church, was "The Church in her Fellowship."

On Tuesday afternoon various addresses were given by lay workers: "The Founders of the First Church," Elder Truman P. Handy; "Our Work with the Young," Mr. Charles L. Kimball; "Our Young People," Mr. Giles R. Anderson, and a paper, "Personal Recollections of Bygone Times," by Mrs. Mary M. Fairbanks.

Three addresses formed the program for Tuesday evening, "Our Spiritual Leaders," the Honorable Richard C. Parsons; "Men of Mark in the Church and Society," the Honorable Samuel E. Williamson; "The Cleveland Sisterhood of Presbyterian Churches," the Reverend Samuel P. Sprecher, D.D.

Wednesday afternoon of the week of celebration was devoted to "Woman's Work." The following papers were presented: "In the Inner Circle – the Ladies' Society," Mrs. H. Kirke Cushing; "In the Outer Circle – Missions," Mrs. Edwin C. Higbee; "Leaves from the Goodrich Society Annals," Mrs. Samuel Mather.

The Reverend Henry E. Elliott Mott, D.D., pastor

of the Central Presbyterian Church, Buffalo, N. Y., and the Reverend Wilton Merle-Smith, D.D., pastor of the Central Presbyterian Church, New York City, delivered inspiring addresses on Wednesday evening; while the evening of Thursday was given to a "Social Reunion," limited to the then present and former members of the Stone Church and invited guests. After the seventy-fifth anniversary had been celebrated a book entitled "Stone Church Annals" was published, containing the sermons and addresses delivered upon the occasion, and in addition Dr. Haydn's discourse, "The History of Presbyterianism in Cleveland," delivered on January 1, 1896. Many of the facts presented in the addresses and sermons delivered and in the papers read at the seventy-fifth anniversary celebration have naturally been incorporated in this centennial history.

In a communication to the trustees on January 29, 1896, Dr. Haydn wrote:

> Being fully persuaded that our church needs for its best estate a service that I am not fully able to render; needs also the touch of a comparatively young man, and that I need a measure of relief from the care which the parish imposes, and more freedom to go and come, as the years go by, now I, Hiram C. Haydn, pastor, tender the half of my salary, $2,500, for the purpose of enabling the parish to pay a copastor, and pray your acceptance of the same, and your cooperation in the securing of such a man as from experience will be able to meet the needs of the work, and be likely to be acceptable in the pulpit and out of it, the same if providence favors to take effect June 1, 1896. In this connection I wish to say that my son Howell graduates in June, and I desire to be free to

take him to Europe for the summer with your approval. If the parish work could go forward without detriment, my wish would be to be free for a longer period, but this and all other measures I desire to subordinate to the good of the parish. If it should be thought more for the advantage of the parish to have me go altogether and a new man come in, I will acquiesce in that. My wish is that through your prayers and wisdom the will of providence, the Head of the church, may be made known. A similar statement I make tonight to the session.

The trustees acceded to Dr. Haydn's request and the elders invited the trustees to cooperate in the securing of a copastor. Messrs. G. E. Herrick, Joseph Colwell, and Samuel E. Williamson were appointed as trustees to act with Elders Francis C. Keith, Edwin C. Higbee, and Reuben F. Smith in securing a new pastor.

At a joint meeting held by the elders and trustees on October 24, 1896, it was decided to extend a call to Professor Henry W. Hulbert, D.D., of Lane Theological Seminary, who accepted and was installed associate pastor on February 14, 1897. President Sylvester F. Scovel, D.D., of Wooster University, delivered the sermon; the Reverend Paul F. Sutphen, D.D., charged the pastor; the Reverend Samuel P. Sprecher, D.D., charged the people; the Reverend Ebenezer Bushnell, D.D., propounded the constitutional questions, and the Reverend H. C. Haydn, D.D., offered the prayer of installation.

As the year 1899 drew to its close Dr. Haydn felt impelled, on account of ill health, to ask release from pastoral cares and sought to have his resignation ac-

cepted, but the trustees voted a six months' vacation with full salary, and declined to accept the proffered resignation.

At this time the steeple of the church having been removed after the second fire, the east tower, or base of the former steeple, not having been ornamentally finished, Mrs. Samuel Mather proposed to complete the work, and at a cost of six thousand dollars the towers were made more beautiful.

The six months' vacation so generously granted Dr. Haydn did not change his longing for pastoral release, and on July 30, 1900, the resignation was again pressed. In a communication to the official boards he said:

> I think it must be obvious to us all that I am not to be counted upon to do a man's full work, and the church cannot afford to look to me as heretofore and be disappointed. I desire to put myself wholly in the hands of the session and trustees, and beg them to do what is best for the church as the Lord may give them to see it. Accept my resignation and let me find some place to be helpful as I am able. I shall seek no other field; I wish to be accounted as one of you, but in any capacity that the exigencies of the church may require and my strength allow, only let me not be in the way.

To this request the session responded:

> It is the judgment of the session that Dr. Haydn's resignation be not accepted, but instead that at such time in the not distant future as the session may deem wise, a meeting of the congregation be called, to which shall be submitted the recommendation that the senior pastor, in accordance with his earnest request, be retired from active service and released from the obligations and re-

sponsibilities of his installation vows, with the title of pastor emeritus.

At the time this action was taken the Reverend Henry W. Hulbert, D.D., associate pastor, presented a communication stating his unwillingness to undertake a copastorate under other conditions than those under which he came to be associated with Dr.Haydn, thus offering his resignation in order that the congregation might be entirely free to seek Dr. Haydn's successor. The official boards expressed their appreciation of the four years' service rendered by Dr. Hulbert and the fine spirit in which he sought to give the utmost freedom to the congregation in planning for the future. The trustees voted an additional twelve hundred dollars to be paid the associate pastor for the extra service rendered by him while the senior pastor had been abroad; they also voted an additional sum of fifteen hundred dollars to be paid to Dr. Hulbert for whatever extra service he might be called upon to render prior to June 1, 1901. Professor Henry W. Hulbert's pastoral service closed on April 13, 1901.

During the previous year of 1900, before the close of the associate pastorates in the Stone Church, a young ministerial helper secured directly from Auburn Theological Seminary was employed especially to work in the Sunday School. This was the Reverend Paul R. Hickok who had been recommended by Dr. Haydn, after Mrs. Samuel Mather had offered to pay the expense of such a helper, not only in Sunday School service, but also to assist the pastors.

The Thanksgiving service of 1900 was made a union event, Calvary and Bolton Avenue congregations uniting with the mother church, not only to observe Thanksgiving day, but also to commemorate a modest eightieth anniversary of the founding of the Stone Church. Dr. Hulbert spoke upon "The Eighty Years' History of our Church; the Reverend John S. Zelie upon "The Thanksgiving Theme;" while the subject of Dr. John N. Freeman's address was "The Completion of our Towers."

So happy was the selection of the Reverend Paul R. Hickok and so successful his first year's service that he was employed for a second year at increased remuneration, and under the leadership of Dr. Haydn, who did not become pastor emeritus until the installation of his successor, the work of the church was conducted steadily through the transitional period which led to the settlement of the Reverend Andrew B. Meldrum, D.D., the present pastor of the Stone Church.

The formal action upon Dr. Haydn's request did not come until a congregational meeting was held on November 29, 1901, when a call was also extended to the Reverend Edgar W. Work, D.D., of Dayton, Ohio. This was at first accepted, but afterwards declined, thus causing delay in the settlement of a pastor until June 1, 1902, when Dr. Meldrum was installed. During these changes in leadership in the Stone Church the official boards set resolutely to work to raise two thousand five hundred dollars for the payment of the Glenville Presbyterian Church debt, and

an additional sum of three thousand dollars for Wooster University.

The crowning service rendered by the Reverend Hiram Collins Haydn, D.D., LL.D., to the kingdom of Christ cannot be described in this chapter. This will come in the portrayal of the remarkable educational service rendered during his second pastorate, and in the brief narrative of the closing days of his life, when this tireless servant of Christ fought against nature, not to be classified with those who "only stand and wait."

## X. GOOD MEASURE PRESSED DOWN AND RUNNING OVER

The life and influence of a Christian church can be estimated neither by the number of worshipers attending Sunday services nor by published statistics. Many churches are as potent without ecclesiastical bounds as they are within denominational lines. Furthermore, those Christians often denominated "Blue Presbyterians" are perhaps more liberal than any body of believers in the outgo of their practical sympathies.

If the Presbyterian church had confined to its own pale more of the financial support freely contributed to undenominational agencies, that church would be numerically greater than present tabulated figures show. Theologically conservative Presbyterians have ever been extremely liberal in their support of every institution that has sought the welfare of the race. Fear of appearing in the slightest degree sectarian has often prompted such liberality toward undenominational institutions that the advancement of Presbyterian interests has suffered for lack of adequate support.

During the century of its existence the Old Stone Church of Cleveland has had a remarkable record for an overflow of influence into charitable and educational institutions of every kind, as well as a splendid history in the work of denominational upbuilding.

The first city directory, published in 1837, two years after the settlement of the Reverend Samuel C. Aiken, D.D., contained in addition to a list of churches the names and officers of various associations then existing for the general welfare of Cleveland. In the official lists of those guiding the pioneer associations the preponderance of Stone Church members can readily be discerned. The Cleveland City Temperance Society on the teetotal plan was officered by Alexander Seymour, Samuel Cowles, David Long, Dudley Baldwin, Samuel Williamson, William Day, Buckley Stedman, A. W. Walworth, S. W. Crittenden, and John A. Foot; while probably a large proportion of the two hundred sixty members of this temperance organization were Stone Church communicants.

The Cuyahoga Anti-Slavery Society extended beyond Cleveland, but among the officers were John A. Foot, Samuel Williamson, S. L. Severance, and other Presbyterians. To the Western Seaman's Friend Society such Stone Church members as Samuel Cowles, Alexander Seymour, Alonzo Penfield, the Reverend S. C. Aiken, John A. Foot, Jarvis F. Hanks, and Truman P. Handy gave special care. The Anti-Slavery Society of Cleveland had for president Dr. David Long; for secretary S. L. Severance, and for treasurer John A. Foot.

In charge of the Cleveland Mozart Society were Truman P. Handy, J. F. Hanks, T. C. Severance, and other Presbyterian brethren. Another musical organization was the Cleveland Harmonic Society, composed of seven amateur instrumental musicians,

among whom were T. C. Severance and J. F. Hanks. The musical influence of Mr. and Mrs. Truman P. Handy continued many years after their service of song in the Stone Church, for in 1853 Mr. Handy was president of the Cleveland Mendelssohn Society, among whose officers were also J. L. Seymour, O. P. Hanks, and T. C. Severance. J. P. Holbrook, later a composer of note, was director of the chorus of one hundred twenty voices, and from time to time oratorios such as "Creation" and "David" were rendered.

The Bethel Church, an undenominational mission enterprise, was built by liberal citizens. The first chaplain was the Reverend D. C. Blood, a Presbyterian minister, and the most generous support was given by Stone Church members. The first free day school was held in the basement of the Bethel Mission by Miss Sarah Van Tyne in 1830, and was composed of children who could not afford to attend private schools. The city council afterwards voted funds for its maintenance and in 1837 ninety male and forty-six female pupils were in attendance.

Another early society was the Young Men's Literary Association, with Charles Whittlesey, president, and S. W. Crittenden, secretary. To the Cleveland News Room, free to strangers, and the Cleveland Reading Room Association, Stone Church people such as John M. Sterling and S. W. Crittenden gave guidance. The Cleveland Maternal Association, founded in 1835, was composed of mothers interested in the religious education of their children. In 1837

twenty-six mothers, largely Stone Church women, were studiously concerned for the religious nurture of ninety children. About the only literary society, judged by its name, in which Stone Church members had no interest, was the Shakespeare Saloon on Water Street.

Thus at the beginning of church life in Cleveland there was this overflow of influence into every undenominational project, and this marked characteristic of the Stone Church has never waned.

At the formation of the Young Men's Christian Association in 1854 Dr. Aiken, of the Stone Church, presided; while the preponderance of Stone Church and other Presbyterians was marked. Prominent among the earliest supporters of the organization were Solon L. Severance, Joseph B. Meriam, Joseph Perkins, William M. Meriam, J. E. Ingersoll, Chas. J. Dockstader, S. H. Mather, Dan P. Eells, T. P. Handy, E. W. Sackrider, and E. H. Merrill. Elder J. B. Meriam's later gift of ten thousand dollars was the first substantial contribution toward the securing of a suitable building. The reorganization after the Civil War was almost a Presbyterian movement. In 1867 Chas. E. Bolton, a young graduate of Amherst College who attended the Stone Church, agitated among the young men of that congregation the necessity of founding an association. At the first formal meeting held in the Stone Church Elder George H. Ely presided; while John J. Wilson of the same church acted as secretary. Of the committee of five appointed to draft a constitution four

were Presbyterians. At a later meeting held in the Stone Church eighteen young men signed the constitution, and of that number at least twelve were attendants of the Stone Church, namely Samuel E. Williamson, Chas. E. Bolton, John J. Wilson, John A. Foote, Jr., J. H. Cogswell, S. P. Fenn, John W. Walton, George T. Williamson, Charles L. Cutter, William Downie, Edgar B. Holden, and George M. Spencer. The first four presidents were Presbyterians, namely Dr. J. H. Herrick, Mr. H. S. Davis, Elders Dan P. Eells and F. M. Backus, two of them prominent in Stone Church activities. The above facts emphasize the remarkable support accorded the Cleveland Young Men's Association by Presbyterians throughout the history of the association. Elder S. P. Fenn, of the Stone Church, has been officially connected with the Young Men's Christian Association work for fifty-three years. From 1892 to 1917, a quarter of a century, he was president of the board of trustees, and since 1917 he has been honorary president.

At the formation of the Young Women's Christian Association Miss Sarah Fitch became president. It was an outgrowth of the Walnut Street Home. The Protestant Orphan Asylum, founded in 1852, had among its promoters Mrs. Sherlock J. Andrews, Elisha Taylor, Geo. A. Benedict, and Buckley Stedman. The Children's Aid Society, organized in 1853–1854, depended upon Truman P. Handy and George Mygatt for leadership and for many years prior to

his death Elder Samuel A. Raymond of the Stone Church was secretary.

The great Lakeside Hospital, organized in the parlors of the Stone Church during the Civil War as a Home for the Friendless, was designed especially for the care of southern refugees. First in a private dwelling leased on Lake Street opposite the present Lakeside Hospital temporary help was given the sick and needy, mainly from the South. In 1866 the work, incorporated as the Cleveland City Hospital, was moved to Willson Avenue [East Fifty-fifth Street], near Davenport Street, and then brought back in 1875 to the Marine Hospital, an institution founded in the heart of the city by the Federal Government for the care of seamen. The present Lakeside Hospital buildings were dedicated in 1898, but plans are being perfected for a second removal eastward to the enlarged campus of Western Reserve University. Among the foremost contributors to the construction of the building existing on Lake Avenue were Charles W. Harkness, Mrs. Amasa Stone, Mrs. James F. Clark, Mrs. Mary H. Severance, Louis H. Severance, Mr. and Mrs. W. S. Tyler, J. L. Woods, and Mrs. Samuel Mather. Such a list of names emphasizes the generous spirit of Cleveland Presbyterians.

When the Woman's Christian Temperance Union was incorporated in 1880 its first president was Mrs. M. E. Rawson, who for so many years was a member of the Stone Church choir, and who died as a member of the church on June 24, 1920. The Floating Bethel, a unique mission to the lake seamen, was

organized by Chaplain J. D. Jones, whose youth was in the Stone Church and who is a member of Cleveland Presbytery. His work has been liberally sustained by members of Presbyterian churches.

The Bethel Associated Charities, formed in 1884, was superintended many years by Elder Henry N. Raymond, of the Stone Church.

In all the later movements of Christian associations, friendly inns, kindergartens, nurseries, hospitals, care of the needy and rescue work, boys' clubs, and movements too numerous to be listed, money from Presbyterian sources has been freely given, and many times sister churches in their work of extension have gleaned the Presbyterian field. The Home for Aged Women and the Home and Chapel of the Children's Aid Society, the Lend-a-Hand Mission building, and two day nurseries were exclusively the gifts of Presbyterians and their affiliations. The Eleanor B. Rainey Memorial Institute bears the honored name of one long a member of the Stone Church. The Goodrich House, opened in 1897, was primarily designed to add to the Stone Church facilities for institutional work. Mrs. Samuel Mather generously established this institution and named it after the pastor of her earlier years, the Reverend William H. Goodrich, D.D. It seemed better, however, for the Goodrich House to undertake, apart from the Stone Church, the settlement work then becoming popular in large cities. To the Goodrich House was moved several special features of the work among the young, such as the Boys' Club, the Church League, the Sun-

day Service Club, the Mothers' Meeting and the Students' Guild, all previously existing in the Stone Church, which also fostered an institution that has in later years greatly prospered, namely the Vacation Schools. This summer work, consisting of sewing classes, out-of-door excursions, summer work, and summer play for children, started in the Stone Church under the inspiration of the late Mr. E. W. Haines, son-in-law of Dr. Haydn. This line of juvenile help in which Mrs. E. W. Haines was also very helpful, was turned in 1900 to the care of the Board of Education, and out of it has grown the Summer Vacation School System. The kindergarten, sewing classes, weaving, fancy work, art and clay work, manual training, the playground system, and work in home gardening, are manifest and important results of the work in which the Stone Church took prominent initiative.

All Presbyterian overflow in Cleveland has not come from the Stone Church, but many givers in other Presbyterian churches received early inspiration in the parent congregation, or they were descendants of pioneer stock that worshiped in "The Mother of us all." The names of Leonard Case, Amasa Stone, J. L. Woods, Mr. and Mrs. James F. Clark, George Mygatt, Mrs. Samuel Mather, Mrs. John Hay, Mrs. S. V. Harkness, Mr. and Mrs. F. T. Backus, Mr. and Mrs. W. S. Tyler, and many others whose names could be given, emphasize the overflow power of the Stone Church toward every local philanthropy.

Besides the Stone Church givers there were H. B. Hurlbut, patron of art, hospitals and education; E. I. Baldwin, Truman P. Handy, Dan P. Eells, T. D. Crocker, all at least in the later years of life of the Second Presbyterian Church; Joseph Perkins, H. R. Hatch (later in Calvary Church), and Miss Anne Walworth, of the Euclid Avenue Presbyterian Church; Mrs. J. Livingstone Taylor, of the East Cleveland Presbyterian Church, and most prominent of all, the Severance family, whose benefactions have not ceased to flow through five generations of members connected with the First, Second, Woodland Avenue, and Calvary Presbyterian Churches.

At the seventy-fifth anniversary Dr. Haydn estimated that during the previous seventeen years almost three million dollars had been given by Stone Church attendants for education; that Oberlin College had received one hundred fifty thousand dollars from Cleveland Presbyterians; while Lane and Western Theological Seminaries, Berea College, Hampton Institute and many southern institutions had been generously remembered. Since that summary of 1895 was made, what a stream of benefactions has flowed from Cleveland Presbyterians toward Western Reserve University, the College of Wooster, Oberlin College, and other institutions of higher learning. Only a Dr. Haydn could give a correct estimate of the sum total of the gifts.

Although not a denominational institution Western Reserve University, embracing Adelbert College, owes much for its flourishing existence to the Presby-

terian givers of Cleveland; while the part that the pastors of the Stone Church have taken in the evolution of this educational force presents an inspiring story.

The home missionaries who established the pioneer churches and academies dreamed very early of higher educational facilities for northern Ohio. Western Reserve College, for over fifty years located at Hudson, Ohio, had its origin in the Erie Literary Society, chartered in 1803 and started at Burton, Ohio, at a time when there were only fifteen hundred settlers on the Western Reserve.

About 1822 the Grand River and Portage Presbyteries were "moved to aid in the education of indigent and pious young men for the ministry." Two years later Huron Presbytery joined in the educational project, but Burton having become known as an unhealthy place a more suitable location was sought. Hudson, Ohio, considered not only more healthy, but also more central in its relation to the three "Plan of Union Presbyteries," was selected after Mr. David Hudson had donated a campus of one hundred sixty acres. This choice was made in 1825 and in the following year a college charter was obtained. This was amended in 1844 in order to include the establishment of the Medical College in Cleveland. Besides the gift of the campus seven thousand five hundred dollars had been subscribed. The Reverend Charles Backus Storrs was elected president, also professor of sacred theology, showing the early attempt to correlate theological studies with the college

curriculum without a separate department. The first building, Middle College, was completed in 1827.

Reference has been made to the relation sustained by one of the early supplies of the Stone Church to the founding of Western Reserve College. The Reverend Stephen I. Bradstreet, who served the Stone Church almost seven years, not only delivered the formal address as a trustee of Western Reserve College, at the laying of the corner-stone of the first building, but he also spent much time raising early endowment funds.

From that time to later years a marked relation of influence has been sustained by the succession of Stone Church pastors, in behalf of Western Reserve College, which has now become a great university.

The first president of Western Reserve College was a Dartmouth graduate, and notwithstanding the purpose of the founders to create a "Yale of the West," Dartmouth at a later period had a greater representation on the Western Reserve College faculty than had Yale College. President Storrs lived only three years after the inauguration of his college presidency, and he was followed in succession by three Yale graduates, Presidents George E. Pierce, Henry L. Hitchcock, and Carroll Cutler, Presbyterian ministers, whose combined service in the college extended over fifty-two years. A College Church organized July 13, 1831, continued its connection with Cleveland Presbytery until the removal of the institution to Cleveland, when the church became extinct. For a number of years prior to the removal, however, the

College Church had worshiped with the Congregationalists of Hudson, holding only stated communion seasons in the college chapel.

The original purpose of all Presbyterians and Congregationalists under the Plan of Union was that of uniting the religious forces of the Western Reserve in the establishment and maintenance of one college and one theological seminary. Such was the purpose when the Erie Literary Society was formed, as expressed in the phrase, "to preserve a unity of design and harmony of feeling." In 1828 a movement arose to start a theological seminary at Austinburgh, but the promoters were soon persuaded to abandon their purpose, in order "both to save time and money and to preserve the unity of design and harmony of feeling."

The same forces, however, that disrupted the "Plan of Union" churches and formed separate Congregational and Presbyterian denominations on the Reserve, wrought like division in the case of higher education. On the Western Reserve there are today these two strong denominations working in harmony, and there are also two great educational institutions. Oberlin College has become a noted school of higher learning, famed for its pioneer coeducational policy, and perhaps through recent legacies the richest college (not university) in the United States. It is no longer a denominational institution, although the theological department is generally known as holding connection with the Congregational Church.

Western Reserve College on the other hand has

become Adelbert College, the nucleus of Western Reserve University, and working in practical cooperation with Case School of Applied Science has made Cleveland an important educational center.

Very natural was it then, after there had been a division of educational interests on the Western Reserve, for the Reverend Samuel C. Aiken, D.D., the first installed pastor of the Stone Church, to give earnest support and counsel to Western Reserve College. For eighteen years he served as a trustee, thus continuing the interest of the Reverend Stephen I. Bradstreet. The Reverend William H. Goodrich, D.D., served five years as a trustee, and throughout his pastorate he was the warm personal friend of President Henry L. Hitchcock, D.D., and gave to the college not only generous counsel, but also financial assistance.

The longest service rendered Western Reserve College and University by a Stone Church pastor was that of Dr. Haydn. Elected a trustee while settled at Painesville, Ohio, he served continuously, with the exception of the four years' connection with the American Board, until the time of his death, an official relation of forty-one years.

The influence of Dr. Haydn in having secured the removal of Western Reserve College to Cleveland has been portrayed. An important task, however, remained for him to perform before the change of location could be pronounced a success and Adelbert College made the nucleus of Western Reserve University. Only three years of his second pastorate had

passed when the Stone Church pastor, already a busy leader in the remarkable era of Presbyterian church extension in "Greater Cleveland," was literally drafted into the presidency of Western Reserve University.

A marked decrease of male students followed the removal of the college to Cleveland; while the number of woman students in attendance rapidly increased. Western Reserve College had always been considered an institution for men, although a few young ladies residing in or near Hudson had been graduated. As early as 1884 the faculty of Adelbert College advocated the formation of a separate school for women, either in the form of an annex or of a coordinate institution. Almost all colleges in Ohio had been, like Oberlin, coeducational from their beginning; while very few colleges for men had undergone the experiment of becoming coeducational.

After a two years' search for a successor to President Carroll Cutler, who had advocated coeducation, the trustees turned to one of their number, as once before they had done in 1872, to solve the difficulties.

At a joint meeting of the Stone Church trustees and elders held on December 2, 1887, the senior pastor read a paper containing these excerpts:

> It has come to pass that for the second time the attention of your pastor has been called to the merits of the colleges planted in our city, and for the second time he has been unanimously elected president. I cannot suppose that our citizens mean to be indifferent to the success of the institutions of learning planted amongst us. No one for a moment will assent to the conclusion that Adelbert College is now fulfilling its mission. Everybody must

hope to see this and the sister institution growing in favor and into larger usefulness, until they are the pride of our city. Is there need of reminding you that the men, one of whom founded and endowed Case School, and the other of whom largely endowed the college and was the means of its removal to our city, were both identified with this congregation, the latter a trustee interested in everything that would promote the growth and prosperity of this church? In the removal of this college the writer of this communication was interested and somewhat influential as a trustee. These facts may reasonably be supposed to have some weight with our people in the present emergency. I find myself unable to dismiss this matter, therefore, without serious consideration. Allow me to define my own view. First, I have no idea of abandoning my pastorate for college cares. Secondly, I have no idea of putting our church second in my thought, much less permanently leaving it, or seeing its interests suffer. Thirdly, I have no thought of resigning my pulpit even temporarily. But fourthly, I have thought, I still think, if some arrangement can be made by which I can temporarily assume the leadership of the college in the emergency, in the hope and expectation of preparing the way for a man who will give his whole time to the work of education, we ought to be willing to accede to it. I shall in such case be found in my pulpit and at the weekly devotional meetings. I shall need to be relieved of a considerable portion of parish and outside work. This can be met by a suitable assistant to both pastors, giving all time to parish work, and without additional expense to the congregation. The step proposed is not without precedent. Drs. Crosby and Hall have both held such relation to the University of the City of New York, bridging over an interim and using their influence until now a capable head has been found in Chancellor McCracken. Taking a broad view

> it seems to me that I ought to be free for a year to try the experiment, as I think and hope, without detriment to the interests of this church to which I am devoted, without qualification or reserve beyond any other interest on earth, and I should hope and pray, with some positive advantage to the college and cause of higher education in our city. I shall try as gracefully as I can to accept an adverse decision, if this shall be your verdict, much as I hope it may be otherwise. At all events we will hold together in harmony with all our precedents.

In his letter of acceptance to the trustees of the college Dr. Haydn wrote:

> I formally accept the position whose duties I have already entered upon, with the full understanding that I am at liberty to retire as soon as the circumstances of the college permit, or the necessities of my work as pastor of the First Church require.

The Stone Church officials unanimously and cordially concurred in Dr. Haydn's request, and the Reverend Giles H. Dunning was employed to cooperate with the pastors in caring for the Stone Church. Serious problems awaited the new president of Western Reserve University, who doubtless hoped that within a year or two at the most the way could be cleared for the settlement of a more permanent college head.

There was not only the pressing necessity of deciding between the policy of coeducation and that of coordinate education of the sexes, but likewise an imperative need of creating a university spirit. Although the medical department had existed in Cleveland since 1841, its connection with the college at

Hudson had been very nominal, having been managed largely by the physicians who had freely given their teaching services. These medical men resented the authority of any university president. There arose also the problem of creating new departments such as those of music and art. Two academies were sustained, one at Hudson and the other at Green Springs, but neither contributed students in any proportion to the expense of maintenance.

The citizens of Cleveland as yet had no vital sense of responsibility either for Case School or Adelbert College, viewing them as the projects of two rich men whose estates would foster the institutions thus founded. It had occurred to no one that Adelbert College could make good use of a few thousand, or hundreds of dollars from more humble sources. The East End, in which the university was located, without giving any substantial assistance, nevertheless claimed the colleges as a social asset, and that section of the city became extremely critical toward any who would depart from the coeducational policy.

The first effort put forth by President Haydn was the construction of a gymnasium, in size better than nothing, but as he well knew wholly inadequate to meet the permanent needs of an enlarged student body. The small brick gymnasium, however, has become the nucleus of the spacious armory-type athletic building constructed during the recent World War.

Then came the well-defined educational policy in the decision to found a college for women, coordi-

nated with Adelbert College for men. The newspaper files of 1888–1889 still echo the invective against the president and trustees, who avoided any discussion of the merits or demerits of coeducation. In view of the number of coeducational colleges in Ohio, the Adelbert officials felt that there was room for a woman's college, especially when young women of Ohio were seeking entrance to Vassar, Wellesley, Smith, and other eastern colleges for women, only to be denied admission for lack of accommodation.

This was the general position of President Haydn and of the trustees and faculty of Adelbert College. Through the fires of bitter criticism, however, the experiment passed, and the climax of public scorn was attained when the old Ford homestead on Euclid Avenue, at the corner of Adelbert Road, was opened for the accommodation of the eleven regular and twenty-seven special students who assembled there in September of 1888. It did appear like a most insignificant annex to Adelbert's more stately equipment, but the founders discerned by faith better days than those in the old Ford homestead. They dreamed of a material as well as educational upbuilding, and their faith was not mocked by failure and disappointment.

The faculty of Adelbert College unanimously pledged themselves without remuneration to duplicate for three years in the new college their Adelbert instruction, and that was really the first great gift to the incipient College for Women. The beginning was somewhat like that of Case School of Applied

Science in the old Leonard Case homestead, only the latter project had been fortified with wealth that guaranteed speedy development, but in case of the College for Women, aside from the pledge of the faculty members to give free instruction, the only certain financial support was eight thousand dollars, annually pledged by Stone Church adherents for three years, five thousand from the Honorable John Hay and three thousand from Mrs. Amasa Stone.

Aside from these assets all else was a matter of faith, but faith's venture was speedily rewarded. Mrs. James F. Clark, of the Stone Church, gave one hundred thousand dollars, half for endowment and half for the construction of Clark Hall. Then came Guilford House, the gift of Mrs. Samuel Mather of the Stone Church, who named the structure in honor of a pioneer woman teacher of Cleveland. Clark Hall was designed for recitations and Guilford House for dormitory purposes. On Easter Day of 1902 the beautiful Florence Harkness Memorial Chapel was dedicated, to which were transferred the daily worship, the Bible teaching and Biblical library of the college. The chapel was the gift of Mrs. S. V. Harkness of the Stone Church, and Elder Louis H. Severance, of the Woodland Avenue Presbyterian Church, and in addition thirty thousand dollars was given as endowment for the care of the chapel. This was followed by the gift of fifty thousand dollars to found the Chair of Biblical Literature, occupied first by President Haydn and then by his son, Professor Howell M. Haydn. The same year, 1902, witnessed

the dedication of Haydn Hall, the gift of Mrs. Samuel Mather and named in honor of the pastor of her more mature years. About the same time Mrs. Mather endowed in Adelbert College the Haydn Chair of History, in honor of Dr. Haydn. As one passes through the Mary Chisholm Painter Memorial Gateway bearing the honored name of a Stone Church family, he not only approaches the above-named structures on the campus of the College for Women, but also a gymnasium, the Flora Mather House and the Mather Memorial Building. The campus and buildings are worth seven hundred ninety-three thousand dollars. There is equipment valued at over twenty-five thousand dollars; while the endowment funds have risen to six hundred twenty-four thousand dollars. This centennial year six hundred sixty young women are in attendance, exceeding slightly the number of young men at Adelbert College.

President Haydn also waged a contest for the sake of a university spirit in the case of the medical department. One faculty member predicted that "Dr. Haydn had set back medical education a quarter of a century." Enlarged benefactions turned toward the medical department, beginning with the legacy of J. L. Woods, of the Stone Church. Voluntary instruction gave way to endowed chairs; only college graduates were admitted to a four-year course, and in time this department of the university reached such a degree of excellence that it was placed by the Rockefeller Foundation very near the head of ac-

credited schools for medicine. The real estate and equipment are valued at four hundred fifteen thousand dollars; while the endowment is one million, seven hundred eighty-four thousand dollars. A goodly portion of the endowment has come from Mr. H. M. Hanna and others not affiliated with Presbyterian churches, but along with the generosity of the members of that denomination is to be listed the benevolence of those in connection with the Protestant Episcopal Church, of which Mr. Samuel Mather, a most generous patron of Western Reserve University, is a prominent communicant.

One of the earliest additions to Adelbert College, during the presidency of Dr. Haydn, was that of Eldred Hall, the Young Men's Christian Association building. Ten thousand dollars of the sixteen thousand spent in the construction represented the life savings of the Reverend and Mrs. Henry B. Eldred, the husband a member of Cleveland Presbytery whose pastorates had all been country charges.

While located at Hudson, Ohio, the comparatively small endowment of Western Reserve College came in its largest sums from such Cleveland Presbyterians as Truman P. Handy, H. B. Hurlbut, Joseph Perkins, Nathan Perry, P. M. Weddell, T. D. Crocker, Selah Chamberlain, S. B. Chittenden, the Reverend W. H. Goodrich, Harmon Kingsbury, Elisha Taylor, H. Harvey, William Williams, Douglas Perkins, Geo. W. Gardner, G. H. Burt, Henry M. Flagler, and other names familiar in earlier years. Three of the endowed chairs were the Handy professorship of phi-

losophy, the Hurlbut professorship of chemistry, and the Perkins professorship of physics and astronomy. These now exist at Adelbert College and in addition the Selah Chamberlain professorship of sociology, the Haydn professorship of history, the Amasa Stone fund, the Julia Gleason Stone fund, the McBride lecture course fund, the Harriet Pelton Perkins scholarship, the George Mygatt fund, the Solon L. Severance fund, the Hatch Library, the Franklin T. Backus Law School and fund, the Amasa Stone Memorial Chapel, and the Department of Religious Education on the Louis H. Severance Foundation.

At the College for Women in addition to what has already been enumerated are the Woods professorship of Latin, the Haydn scholarship fund, the H. K. Cushing fund, the Julia Gleason fund and the Mary Chisholm fund.

These names show the great preponderance of Presbyterian supporters of Western Reserve College of Hudson, Ohio, and of the modern university in Cleveland, and especially those connected with the Stone Church.

In the summer of 1890 the Reverend Charles Franklin Thwing, D.D., LL.D., was called from his pastorate in Minneapolis to the presidency of Western Reserve University. The way for his inauguration had been effectively prepared by the comparatively brief administration of President Hiram Collins Haydn, and a most inviting educational field had been made ready for fruitful seed-sowing. With the swift growth of Cleveland in population and wealth

Western Reserve University has experienced a corresponding development. This year's commencement brought to a close President Thwing's thirtieth year of administrative service, and he is taking a year's leave of absence richly deserved in view of what he had been permitted to rear upon foundations laid by faithful predecessors. Great as the educational structure has become, the pressing needs of Western Reserve University seem greater than ever, for the very reason that there is faith to believe that the sources of replenishment, both in friends and financial resources, will prove in time to be correspondingly ample.

After retirement from his active pastorate Dr. Haydn continued to serve in his professorship of Biblical literature at the College for Women. In 1899 his son, Professor Howell M. Haydn, began to assist the father; was made associate professor in 1907; and in 1910 succeeded to the full professorship.

In his tenth anniversary sermon delivered June 10, 1894, Dr. Haydn thus referred to his educational service to Western Reserve University:

> No adequate survey of these ten years can fairly leave out of account the three years of the partial surrender of the senior pastor's time at the call of the college and the university. Whatever it may have meant to the church, be it much or little, it certainly meant a great deal to him. It was a part of that unselfish policy which has characterized this church during the last fourteen years, in the face of the outsetting tide of population and the demands of institutions planted and nurtured by our own people, for the good of the city and the

world. And for one, face to face with all the inroads of death and removal, and all the outlay of time and money for the public weal, I cannot see what better policy we could have pursued. This is not a time to enter into the history of my three years with the college as president. A novice in such matters, I simply, honestly and heartily did the work that had to be done as well as I could. It brought with it much defamation, as such necessary but unwelcome tasks always do. The administration of such matters, however wisely and honestly pursued, is liable to be misunderstood, and from the nature of the case can not be fully explained at the time to an interested public; and a man can only wait in patience the testing of his work and his vindication, if he deserves to be vindicated. I have wrought and I am willing to wait. From 1880 onward the impress of this church and congregation has been ineffaceably put upon the university movement which here originated, made possible by the removal and endowment of Adelbert College, the founding of the College for Women, and the noble equipment of the Medical College. Nor are we yet in sight of the end and we may be thankful that so many others have been drawn into this stream of healthful beneficence to build up with the procession of the years a worthy university of learning.

The early responsibility assumed by Cleveland Presbyterians to sustain Western Reserve College, after the Congregational support had been largely diverted to Oberlin, caused for years apparent indifference on part of the former body of Christians toward their Synodical College founded fifty years ago at Wooster, Ohio.

The catholicity of Dr. Haydn's mind was never more clearly seen than when after his presidency of

Western Reserve University had closed he and another Cleveland pastor, at the request of the late Elder Louis H. Severance, investigated the needs of the distinct Presbyterian college and reported it worthy of financial assistance. How that honored Presbyterian elder befriended Western Reserve University, Wooster and Oberlin Colleges is a story well known to the present generation. Dr. Haydn rejoiced in the rebuilding of the College of Wooster, after the visitation of a disastrous fire, and did all in his power to make the financial campaign for restoration a success.

In the Presbyterian Union of Cleveland, a voluntary association of laymen designed to further the interests of local church extension, Dr. Haydn had been a natural leader, thus strengthening that line of denominational effort, not directly controlled by the Stone Church. Twice he served as president of this union, once soon after coming to Cleveland, and a second time when pastor emeritus. A discouraging indebtedness had accumulated upon several new church enterprises, by reason of the failure of the Presbyterian Union to render proper assistance. A debt of twenty thousand dollars demanded cancellation; while a similar amount was imperative to meet the needs of advance work. Dr. Haydn was in no physical condition to enter this last financial campaign of his strenuous career, and his response to the call of the church no doubt hastened the end of his life. The reaction from the effort to raise these funds caused at Christmas time, 1908, a partial stroke of

paralysis, leaving the patient partially crippled, until July 29, 1913, when the speedy effects of a second stroke brought release.

The funeral services were held on Monday afternoon, August 4, 1913, in the Florence Harkness Chapel. They were conducted by the Reverend Andrew B. Meldrum, D.D., pastor of the Stone Church, assisted by President Charles F. Thwing, D.D., LL.D., of Western Reserve University. The pallbearers were Elders Sereno P. Fenn, William E. Cushing, Lucien B. Hall, Martyn Bonnell, Livingston Fewsmith, Dr. H. H. Powell, Professor H. E. Bourne and Professor Frank P. Whitman. Later in the year, on Sunday evening, September 28, 1913, memorial services were held in the Stone Church. The Reverend Andrew B. Meldrum, D.D., delivered "A Personal Appreciation;" President Charles F. Thwing, D.D., LL.D., gave a personal tribute closing:

> Dr. Haydn wished me to become president at the college in 1888. I said, "No, I cannot come." The invitation was repeated two years after that, and I came. To me, as Dr. Meldrum has said he was to him, he was as a father.

The Reverend Paul F. Sutphen, D.D., spoke of Dr. Haydn as "A Cleveland Minister." The Reverend Arthur C. Ludlow, D.D., stated clerk of Presbytery, depicted Dr. Haydn "As a Member of Presbytery."

Addresses were also delivered by the Reverends Wilber C. Mickey, D.D., and Edwards P. Cleaveland, representing churches founded by the Stone Church; while Elder Sereno P. Fenn spoke in behalf of the

session of the Stone Church. Letters from six former associate pastors were read. These addresses, letters, and various resolutions prepared at the time of Dr. Haydn's death were published in a memorial pamphlet.

Perhaps the most striking overflow of power in the life of this servant of God was in his own mental and spiritual virility almost to the eighty-second year of life. To the majority of students there comes an inevitable "dead-line," no matter how vigorous they may have been. The busy pastor can not always follow the swift changes in theological and scientific thought, and toward the end of life is tempted to tremble for the future of the work that he so dearly loves.

Toward the close of his life, in a paper prepared for the Presbyterian Club composed of ministerial brethren, Dr. Haydn expressed these thoughts:

> There is no new gospel. New emphasis, neglected truths, new applications, new adjustments to the needs of an age like this, seething with new ideas and vexed with new and difficult problems, are called for. The situation, as related to the minister of the gospel, how different from that of the pastor of fifty years ago, the end of whose ministry was personal conversion and the edification of the church. Now the test of all things, education, wealth, church, and ministry is the social service test, the individual for the sake of the many.
>
> The man educated for the ministry thirty or forty years ago finds himself in an embarrassing situation. He is not equipped to handle and cope with the new forces about him. His knowledge is not equal to his love and zeal. Wide fields for study have emerged to view since

he was simply a student, and he has not kept up with them. Tempted to say something upon matters with which he is not conversant he often speaks foolishly and loses the respect of men wiser than he. The social, ethical, economic problems of the day are too much for us; the sceptre of leadership has passed from our hands. A generation of ministers trained broadly today for the work of today is an imperative need of the hour. This is not and should not be spoken reproachfully of the ministry of today.

We of the last fifty years have had our hands and hearts pretty full to keep up with the new learning that centers around our precious Bible and the theological adjustments made necessary. The transition for example from the Calvinistic Sovereignty to a Father Sovereign and a Sovereign Father is a stride immense, and reaches down to the depths and out to the utmost verge of theology, yes, and to the service of man for men, for the kingdom of God is meant for all men and all time. Yea, further, it reaches into the life beyond and pervades eschatology. Or again, the historical approach to the Bible with its accompanying necessary and inevitable thesis of a progressive revelation, or disclosing God to man, putting each of these little books and their authors, so far as possible, before us in their precise environment in time and space, of their birth and mission, ends and aims, has revolutionized exegesis, and given birth to a deal of helpful and inspiring literature, as well as new editions of the Bible, following the revision of the King James' version till the dear old Book speaks to the eye, as well as to the ear, and through both to the heart, in a translation probably as faithful to the originals as we are ever likely to get. These are some of the great achievements and happenings in my day, issuing in a more catholic spirit, ever-growing unity of believers, a deeper sense of the presence of God immanent in the universe, dwelling

> in us by His spirit, and moving us to the service of ministration, even as the Christ who came not to be ministered unto, but to minister and to give His life a ransom for many. To get these vital matters clearly in hand ourselves and then wisely give them to our churches as they are able to bear them, has kept us pretty busy, if we have really attempted it. We bespeak for those who come after us more knowledge, wisdom and devotion, and for ourselves forgiveness and acceptance through Christ our Lord. A better time in which to live and work seems scarcely open to any generation of men.

Such a contrast between the earlier and later ministry of his long life was drawn in the spirit of true humility, but few aged ministers have been better able than was Dr. Haydn to keep abreast of the times with open and eager mind for the reception of truth. Thus as pastor emeritus the Reverend Hiram Collins Haydn might have rested content with blind Milton's comforting assurance that "they also serve who only stand and wait." Working on, however, he who during two pastorates had guided the overflowing influence of the Stone Church into local church extension, into educational upbuilding and into missionary effort of every kind at home and abroad, with overflowing mind and heart toward all things pertaining to the kingdom of God, entered into rest and his exceeding great reward.

Servant of God, well done;
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy.

## XI. HELPERS ALL

In ancient warfare leaders had attendants to accompany them into battle. Thus Jonathan and his armor-bearer scaled steep walls and routed the garrison of the Philistines. Nonconformist churches have found it difficult to maintain an association of ministers in one parish, and yet the average city church greatly needs that cooperative service. Assistant and associate pastorates, however, are increasing.

The Old Stone Church has pioneered in the employment at one time of a variety of pastors. Perhaps this has been more successful when the collegiate church existed, but congenial cooperation has also reigned when religious activities were confined to one congregation. The succession of assistant and associate pastors has been notable and should not be minimized in summarizing the influence of the Stone Church during the last one hundred years.

The greater number of ministerial helpers served during the pastorates of Dr. Haydn, who treated them as associates in every respect. Young ministers generally fear this kind of service as a mere secretarial or administrative experience that will permit little cultivation of initiative. No young clergyman associated with Dr. Haydn every found such fears realized. One of these once gave this testimony:

> It is difficult for me now to realize how at first I was not a little afraid of Dr. Haydn. The feeling was so short

> lived and gave place so early to the opposite that I cannot realize that I was ever anything but perfectly at home with him.

The Reverend William H. Goodrich, D.D., was for three years associate pastor with Dr. Samuel C. Aiken, and in turn Dr. Hiram C. Haydn was for two years officially associated with Dr. William H. Goodrich, although the latter spent those years abroad, and there was affiliation of the two ministers in spirit only.

When the Wasonville Mission was inaugurated, demand for occasional preaching led in 1866 to the securing of the Reverend Aaron Peck to care for that field. Born at Orange, N. J., June 7, 1836, he graduated from Princeton College in 1857. Ill health interrupted studies for two years, but in 1864, having graduated from Union Seminary, he was licensed by the Newark Presbytery and ordained on May 8, 1866, by the Cleveland and Portage Presbytery. For two years he labored in Cleveland, and then after European travel he became for nine years pastor of the Presbyterian Church at Perth Amboy, N. J.

The Williamsburgh Church, Brooklyn, N. Y., was the next field of service, after which he returned to Perth Amboy. In 1884 he removed to New York City, where he lived until the time of death on July 3, 1901. He married in 1859 Miss Julia Manning, of Newark, N. J., who died in 1909, leaving one daughter, the wife of the Reverend H. G. Mendenhall, D.D., of New York City, who has been for a number of

years the efficient moderator of the Presbytery of New York.

The Reverend B. P. Johnson worked a while in the Wasonville Mission. His daughter Annie was a sweet-voiced gospel singer, who went to China as Mrs. Laughlin, and who died after three years' service in behalf of Chinese women.

While this mission, which became the North Presbyterian Church, was under the control of the Stone Church, the Reverend D. W. Sharts served it from 1868 to 1870. He became pastor of the Congregational Church at Owosso, Mich., and later entered business in that place. He also served a term in the state legislature.

From 1877 to 1880 Mr. B. F. Shuart, a layman of rare fitness for church work, had special charge of the St. Clair Street Mission and a Sunday afternoon Bible class. The first effort in behalf of the Chinese in Cleveland was started in his home. Finally he was ordained and went to a church in Billings, Montana, but ill health resulting from an injury caused him to turn to sheep raising, in which he was very successful. In later life he spent six months in Cleveland and again did efficient work in the Stone Church. No particulars relating to more recent years have been obtained.

As Dr. Haydn was leaving Cleveland in 1880 to serve the American Board he recommended the securing of Mr. Rollo Ogden, a recent seminary graduate. The son of a Presbyterian minister, he was born at Sand Lake, N. Y., on January 19, 1856; graduated

from Williams College in 1877, and then spent two years at Andover and one at Union Seminary. He was ordained by Cleveland Presbytery, and on November 30, 1881, married Miss Susan M. Mitchell, the daughter of the Reverend Arthur Mitchell, D.D., pastor of the Stone Church. The young minister and bride at once entered missionary service in Mexico City, but were compelled in 1883 to return to Cleveland on account of Mrs. Ogden's critical illness. The Case Avenue Presbyterian Church at once called the Reverend Rollo Ogden, who served that congregation until he demitted the ministry in 1887 in order to enter literary work in New York City. In 1891 he became a member of the New York *Post's* editorial staff, on which influential paper he rose in 1903 to become editor-in-chief. That position was held until 1920, when Mr. Ogden became an associate editor of the New York *Times*. His home address is 216 Summit Avenue, Summit, N. J. Williams College, in 1904, conferred upon Mr. Ogden the honorary degree of doctor of literature. Mr. and Mrs. Ogden have three children, Alice and Nelson residing with their parents, while Winifred, now Mrs. John Lindley, lives in Cambridge, Mass.

The Reverend John W. Simpson was an associate pastor from 1882 to 1884. Born at Altoona, Pa., on May 7, 1852, he received college training at Wooster University; attended Western Theological Seminary, 1875–1876; ordained in 1879 and served as stated supply at Rouseville, Pa., 1876–1878. He was pastor of the Presbyterian Church at Olean, N. Y., from

1879 to 1882, and then came to Cleveland to work mainly in connection with Calvary Mission. This was followed by a pastorate of eight years in the First Congregational Church, Walnut Hills, Cincinnati, Ohio, where as president of the Evangelical Alliance he became influential in effecting municipal reforms. From 1892 to 1896 he was president of Marietta College, and then entered insurance business in Cincinnati and in New York City. In the latter place of residence he died on March 19, 1909, when the apartment house in which he lived was burned, he having sacrified his life for the saving of others.

At the commencement of Dr. Haydn's second pastorate the Reverend Wilton Merle Smith was installed as associate pastor, and served almost five years, from October 1, 1884 to April 1, 1889. He was born at Elmira, N. Y., April 18, 1856; graduated from Princeton College in 1877, and from Auburn Seminary in 1881. The Presbyterian Church at Cazenovia, N. Y., was first served, followed by the Cleveland pastorate. He married Miss Zaidee Van Santvoord of New York City, on November 19, 1885. In 1889 a call to the Central Presbyterian Church, New York City, was accepted, a metropolitan pastorate that continued until July 1, 1920, a period of thirty-one years.

This important service was relinquished when the church was at the height of its prosperity. The annual benevolences amount to one hundred thousand dollars, used mainly to sustain one of the best equipped stations in China, having thirty buildings,

fifteen missionaries, forty assistants and seventy native helpers. A large mission is likewise supported in New York City. Dr. Wilton Merle-Smith expects to devote much time to the interests of the Assembly's Board of Home Missions, of which he is president.

His family consists of wife and three children, two daughters, Dorothy, the wife of David McAlpin Pyle, of Morristown, N. J., and Anita, wife of James McAlpin Pyle of the same city. The son, Van Santvoord Merle-Smith, graduated from Princeton University in 1911 and from Harvard Law School in 1914. He served as major during the present war, was twice wounded and received the distinguished service cross. He also was military aide and private secretary to Secretary of State Lansing at the Paris Peace Conference, and was recently appointed Third Assistant Secretary of State at Washington. Dr. Wilton Merle-Smith received the honorary degree of doctor of divinity in 1889 from Princeton University.

When Dr. Haydn assumed the presidency of Western Reserve University the associated service of the Reverend Wilton Merle-Smith was supplemented by the engagement of the Reverend Giles H. Dunning. He was born at Shelby, Ohio, on May 7, 1851, but when seven years of age the parents removed to New York State, where the son was educated at Cazenovia Academy, Syracuse University, and Auburn Seminary. Before entering the seminary he had held two appointments in the Methodist Episcopal Church, one at Youngstown, N. Y., and the other at Ham-

burg, N. Y., each one two years in duration. He went from Auburn Seminary to the Presbyterian Church at Dryden, N. Y., where he remained two years. The Breckenridge, now West Avenue Presbyterian Church of Buffalo, N. Y., was the second pastoral settlement in the Presbyterian ministry. Thence he came to Cleveland to help in the Stone Church work, but all his time was soon demanded by the West Side Mission, which became Bethany Presbyterian Church, and of which he served as pastor for a period of thirteen years.

Within six months after he had been installed pastor of the Orwell Church, on January 8, 1902, there came a severe stroke of paralysis, from which there was recovery with the exception of the loss of speech. This continued until the time of death on September 29, 1911. The last decade of life, however, was not one of idleness, for having in youth learned a trade he kept busy at useful toil in his home until the end came. The burial was at Knollwood Cemetery, near Gates Mill. Mrs. Dunning and one son continue to reside in Cleveland. A son lives in Chicago; while the third son, who served in the recent war, has been under hospital care near Baltimore.

The Reverend Joseph H. Selden was an associate pastor from 1887 to 1892, when the Stone Church and Calvary Mission existed in collegiate form. He resigned to become pastor of the First Congregational Church, Elgin, Ill., where he remained until 1900. In an industrial city the work was of an institutional character. In 1898 Beloit College conferred upon

him the honorary degree of doctor of divinity. Dr. Selden became in 1900 pastor of the Congregational church at Norwich, Conn., his native place, and for eleven years he rendered a progressive service, especially in the enlargement of church facilities. There he also became connected with the organized benevolences of his denomination, such as the American Board, the Board of Ministerial Relief and the Home Missionary Society. Since the close of the Norwich pastorate special supply service has also been rendered in churches such as the North Woodward Avenue Church, Detroit, and the United Congregational Church at Norwich. During the war Dr. Selden was connected with the Red Cross work. He resides at Norwich, Conn.

During the last two years of Dr. Selden's Stone Church pastorate the Reverend Burt Estes Howard was an associate. His youth was spent in East Cleveland, Ohio, where he early became a member of the Presbyterian church. Having entered Western Reserve College at Hudson, Ohio, in 1879, graduation came from Adelbert College in 1883, and from Lane Seminary in 1886. The first pastorate of four years, from 1886 to 1890, was in the First Presbyterian Church, Bay City, Mich. From that field he came to the Stone Church and served until 1902, when a call was accepted to the First Presbyterian Church, Los Angeles, Cal.

The Reverend Burt Estes Howard went to Harvard University to study a year and then became assistant professor of political science at Leland Stanford Uni-

versity. After two years' teaching he went to Berlin, Germany, where in 1903 he received his doctorate. Research work continued at Harvard University resulted in the publication in 1906 of an important work on *The German Empire*. In 1908 he returned to Leland Stanford University as professor of political science, and there remained a popular teacher until his death in 1913.

When the Reverend Burt Estes Howard resigned the Stone Church pastorate the Reverend William Allen Knight was installed in July of 1892, and served until July 1, 1894. Born at Milton, Missouri, on October 20, 1863, he was the son of a Disciple minister who still resides in Cleveland. The father was once pastor of the Miles Avenue Disciple Church, and at that time the son, having graduated from the Central High School, entered Adelbert College in the class of 1886. At the close of the sophomore year young Knight accepted a pastorate of a Disciple church at Columbus, Ohio, where he remained three years. This was followed by a pastorate with teaching at Hiram College, where he received in 1889 his bachelor of arts degree.

Mr. Knight left the church in which he began his ministry to become pastor of the East Madison Avenue Congregational Church of Cleveland, from which he was called to the Stone Church. After Congregational pastorates in Saginaw, Mich., 1894–1897, the Central Church, Fall River, Mass., 1897–1902, he became pastor of the Brighton Congregational Church, Boston, Mass., a pastorate of seventeen years. In

September of 1919 he accepted a call to the Congregational Church at Framingham, Mass., a parish founded in 1701, in the neighborhood of the oldest normal school in the country, in one of whose buildings "The Battle Hymn of the Republic" was first sung. The Reverend William Allen Knight published in 1904 "The Song of our Syrian Guest," a unique exposition of the Twenty-third Psalm, and an immense number of copies have been published. This success has been followed by more than a dozen literary works. The degree of master of arts was received in 1905 from Harvard University; that of bachelor of divinity in 1909 from Oberlin Seminary; while the degree of doctor of literature was conferred in 1915 by both Grinnell College of Iowa and Bates College in Maine.

At the time the Reverend William Allen Knight was called to the Stone Church the Reverend Robert A. George was employed as an assistant pastor to have special charge of the Bolton Avenue Mission, which formed the third congregation in the collegiate Stone Church. Reared in the United Presbyterian Church, he had been pastor of the First United Presbyterian Church of Cleveland. He resigned that charge to enter the work at Bolton Avenue Mission. The difficulties that there arose prompted the formation of Trinity Congregational Church, of which the Reverend Robert A. George was founder and first pastor for nearly fifteen years. From that field he went for seven years to the Lake View [now Calvary] Congregational Church of Cleveland. This was fol-

lowed by service in Florida, but recently a call has been accepted to the Congregational church at Memphis, Tennessee.

The Reverend John Sheridan Zelie was called from the Congregational church at Plymouth, Conn., where he had served from 1890 to 1894, to succeed the Reverend Robert A. George in the Bolton Avenue Mission. Born at Princeton, Mass., on May 3, 1866, the son of a minister, he graduated from Williams College in 1887 and from Yale Divinity School in 1890. When the collegiate Stone Church was dissolved this assistant minister became the first pastor of the Bolton Avenue Presbyterian Church, and served for six years, until called in 1900 to the First Reformed Church, Schenectady, N. Y. Then followed the pastorate of sixteen years in the Crescent Avenue Presbyterian Church, Plainfield, N. J. In 1904 his *alma mater* conferred upon him the honorary degree of doctor of divinity.

During the recent war Dr. Zelie served as chaplain in field hospital and ambulance divisions, and at Base Hospital 30, American Expeditionary Force, in France, 1918–1919. Accounts of these war experiences were published in the *Atlantic Monthly* and in some of the prominent papers. During his ministry Dr. Zelie has written many sketches and editorials, especially for the *Sunday School Times*. He is also the author of several books. Recently he became pastor of the First Presbyterian Church, Troy, N. Y.

When the Stone Church celebrated its seventy-fifth anniversary the Reverend and Mrs. Frederick W.

Jackson were rendering temporary service. They had recently returned from Shantung, China, where they had been from 1892 to 1894. Mr. Jackson was born at Newark, N. J., on June 1, 1867; was graduated from Princeton University in 1887; took postgraduate work at Columbia University; theological studies at Princeton Seminary; medical courses in Bellevue Hospital Medical College and at Jena University. After a year as assistant pastor in the South Park Presbyterian Church, Newark, N. J., the foreign service was undertaken. The Reverend F. W. Jackson did not return to China, but became pastor of the Scotch Presbyterian Church, Jersey City, N. J., 1896–1900; of the Dorland Memorial Church, Hot Springs, N. C., 1900–1906; professor in Bloomfield Seminary, 1908–1917; Young Men's Christian Association Secretary at Camp Gordon; in France, 1918–1919, and has recently been connected with the Interchurch Movement as survey supervisor for Oklahoma. He resides at Glen Ridge, N. J.

The Reverend Henry Woodward Hulbert, D.D., the last pastor to serve with Dr. Haydn, was the grandson of the Reverend Henry Woodward, the first foreign missionary to go from Princeton Seminary, having been sent to Ceylon in 1820. The father of this Stone Church assistant was president at one time of Middlebury College, from which the son graduated in 1879. After three years of teaching he attended Union Seminary, where he graduated in 1885. He immediately went to the Syrian Protestant College, Beirut, and taught until 1888. After returning he

served as professor of history and political science at Marietta College, 1889–1894; he was ordained to the Presbyterian ministry in 1889; was professor of church history at Lane Seminary, 1894–1897, and then accepted the Stone Church call and continued in that pastorate from 1897 to 1901, when for five years he was professor of church history in the Bangor Congregational Seminary. For four years he was in the High Street Congregational Church, Portland, Maine, and in 1914 went to the Congregational Church at Groton, Conn., where he now serves.

Professor Hulbert is a member of learned societies, and has been a frequent contributor to religious encyclopedias, dictionaries, and reviews, as well as the author of several books. His two brothers, Homer B. and Archer B., have attained high reputations, one for his educational service in Korea, and the other for his historical research work. The degree of doctor of divinity was conferred upon Professor Henry W. Hulbert by Middlebury and Marietta Colleges in 1900.

Mrs. Hulbert died soon after leaving Cleveland and the surviving children have followed in the footsteps of their parents. Miss Winifred E. Hulbert graduated from the Woman's College in 1914; studied a year at Union Seminary; taught a year in The Constantinople College for Women; was fifteen months in France in war work, and now for the last two years she has been teaching again in Constantinople. Chauncey Prime graduated from Dartmouth in 1915; spent a year at Union Seminary; taught a year at

Robert College, Constantinople; entered the army in 1918, and was second lieutenant at its close. Ralph Wheelock took his master of arts degree at Columbia this year. Woodward D. graduated from Dartmouth in 1918 and was a second lieutenant at the close of the war. During 1919 he was instructor at Syrian Protestant College, Beirut. Kathryn graduated from the Connecticut College for Women in 1920, and sails soon to be an instructor in the Faculty School at Beirut, Syria. The youngest child, Hilda Lyman, graduated from the Free Academy, Norwich, Conn., this year.

During the transitional period between the close of Dr. Haydn's pastorate and the settlement of Dr. Meldrum, the Reverend Paul R. Hickok proved an effective assistant for two years. He is the son of a clergyman and was born in Nebraska City on April 6, 1877. Having graduated from Wooster College in 1897, he attended Auburn Seminary, from which he came to the Stone Church. He was married on September 6, 1900, to Miss Mary Elliott, the daughter of the Reverend John C. Elliott, for many years a member of Cleveland Presbytery. From 1900 to 1909 the young minister was chaplain of the Fifth Regiment, Ohio National Guard, stationed at Cleveland.

From the Stone Church he went to the Presbyterian church at Delaware, Ohio, where he labored until 1909, and then accepted a call to the Metropolitan Presbyterian Church, Washington, D. C. That charge was resigned recently in order to accept a call to the Second Presbyterian Church, Troy, N. Y.,

where he resides. He has been a member of prominent General Assembly committees, and during 1918 war service was rendered as director of religious work in the camps at Washington, under the auspices of the National Council of the Young Men's Christian Association. For a number of years he has been a trustee of Wooster College; while Hanover College at its last commencement conferred upon him the honorary degree of doctor of divinity.

When the Lakewood Hamlet Mission [now the prosperous Lakewood Presbyterian Church] was organized by the Stone Church, a young minister was secured to care for the new field. The Reverend Alfred J. Wright has now been for fifteen years the first pastor of the Lakewood Presbyterian Church, having guided its fortunes through the days of worship in a private residence to those of chapel life, until there came the completion of the splendid structure on the corner of Detroit and Marlo Avenues. The Lakewood pastor was born on March 28, 1870, at Springfield, Ill., not because his parents resided there, but for the reason that the advent came when they were away from their home at Sandusky, Ohio. After preparation for college at Western Reserve Academy, Hudson, Ohio, the youth entered Adelbert College in the class of 1894, and then graduated from Union Seminary in 1897. His first pastorate of six years was at Rockville Centre, Long Island; the second, that of two years, was at Mauch Chunk, Pa., whence he came to the Lakewood Mission, concerning which more will be recorded.

The last assistant to serve the Stone Church recently passed away, greatly beloved by all who knew him. Elder Livingston Fewsmith was not an associate pastor, in the sense of having received ministerial ordination, but in all other respects he merited that official designation. He was born at Auburn, N. Y., on March 26, 1849, where his father, the Reverend Joseph Fewsmith, D.D., was professor of homiletics at Auburn Theological Seminary. The first American ancestor of this Smith family, for originally its name did not have the "Few" family prefix, came to Albany, N. Y., in 1636.

The father of the Stone Church assistant graduated from Yale College in 1840, and taught a while at Western Reserve College, Hudson, Ohio, before going to Auburn Seminary. From that professorship he went to the pastorate of the Second Presbyterian Church, Newark, N. J., where until the time of his death in 1888, he rendered for thirty-seven years distinguished service. The Fewsmith Memorial Presbyterian Church, Newark, N. J., bears the name of this faithful servant of Christ. Mrs. Joseph Fewsmith was Miss Emma C. Livingston, and the son's Christian name was that of his mother's family, and not that of the African missionary as many have supposed.

Livingston Fewsmith, after preparation at Newark Academy and Phillips Academy, entered Yale College in 1866. Eye difficulty interrupted a student life before the end of the freshman year. He returned for the sophomore year, but in a few months the

recurrent trouble ended all hope of a college course. Prolonged confinement in a darkened room alone saved a degree of normal vision.

Livingston Fewsmith married Miss Anna Lee Grant on January 12, 1876, at Newark, N. J., and entered business life in New York City. In 1880 he was sent to Paris, France, where he represented his firm for four years. Having returned to this country he entered the insurance business, first in Newark, N. J., and then at Chicago, Ill. From 1889 to 1897 he engaged in the insurance and manufacturing business in Cleveland and Beaver Falls, Pa., returning to the former city to manage the Peerless Company from 1897 to 1903.

He first became a ruling elder in 1877 in his father's church, Newark, N. J. In Cleveland his membership was in the Case Avenue Presbyterian church and then in the Bolton Avenue Church, where it remained until the time of death, although his duties at the Stone Church necessitated his presence there at stated times for worship. For seventeen years pastoral assistance was rendered by Elder Fewsmith, and although the last few years were marked by increasing physical weakness, he continued to serve as strength permitted. He passed away on March 12, 1920, and is survived by the widow and five children, Livingston, William Lee, Anna, Joseph, and Alexander Grant Fewsmith.

In writing to the church at Philippi, St. Paul referred to women who had labored with him in the gospel. Women have also rendered special assistance in the Stone Church, but the record of their labors

has not been preserved to any extent. A few bore the title of "missionary assistant," or "city missionary assistant." One of these deserves special remembrance. Miss Maria J. Weaver was born on February 13, 1844, at Fairhaven, Mass., opposite New Bedford, where her father was a retired sea-captain, her mother having been a direct descendant of John Alden. After a common and boarding school education, she taught until she came in 1866 to Cleveland, when twenty-two years of age. For eighteen years she was connected with the Cleveland Protestant Orphan Asylum, first in charge of the boys and then of the girls. Her efficiency and spirit of self-sacrifice won the hearts of the children, many of whom in later years remembered her with an affection like that given a mother. She was ever seeking the child who seemed in the lowest estate and making efforts to lift him up. During her connection with the asylum work it was a pleasant duty to take the children to the North Presbyterian Sunday School. In the course of time she became missionary visitor in the North Presbyterian Church, carrying into that work the same spirit that had reigned in her previous service. Then she came to the service of the Stone Church, where during the last nineteen years of her life she acted as missionary visitor, winning the hearts of all whom she met and leaving a fragrance in the homes of the poor and destitute. Many outcasts were turned into paths of usefulness by her consecrated efforts. In a class of adults connected with the Bible school she was the leading spirit, loved and honored

as a woman of rare good judgment and of absolute self-forgetfulness.

During May of 1912 representatives of many Stone Church organizations remembered Miss Weaver with a substantial token of their love and affection, wishing her length of days in her retirement from active service, but that was not to be, for on October 26, 1912, she quietly passed away, having for forty-six years served as matron and city missionary.

Miss Hazel E. Foster, for the last eight years missionary assistant in the Stone Church, is the daughter of Mr. Henry B. Foster, editor-in-chief of the Rochester *Evening Times*, but for four generations the Foster family has resided in Ohio. Miss Foster's great-grandfather, a Revolutionary soldier, came in an oxcart from Connecticut to the Western Reserve, and here the descendants have always been active in religious and reform work. After having attended the Cleveland Denison Grammar and Lincoln High Schools, Miss Foster for two years was a student in the College for Women. She then taught a year at Independence, Ohio, before going to Ohio Wesleyan University, from which she graduated. While teaching for three years in the Cleveland public schools she also became connected with Hiram House classes in story-telling, dramatizing, basketry, boys' club work, and other lines of juvenile instruction. When about to assume a new position at the Hiram House Mr. Bellamy, the head of that institution, aware of Miss Foster's interest in religious and social endeavors, at once recommended her when asked to suggest

some one as successor to Miss Weaver in the missionary work at the Stone Church. With such splendid special training, in addition to considerable volunteer religious and philanthropic service, Miss Foster assumed her position in the Stone Church on September 1, 1912. At the close of five years' service a pamphlet was published setting forth the nature of her daily work in the down-town districts. During the five years she attended to almost five thousand calls, distributed forty-six hundred garments, and handled in relief work twenty-five hundred dollars. Since then three years have passed, and in the light of the eight years' devoted missionary service Miss Foster is one of the most indispensable helpers in the modern life of the Stone Church.

While Miss Weaver was connected with the Stone Church activities, she had a peculiarly efficient associate in Miss Marie A. Higley, a trained nurse. A number of the members of the Ladies' Society having become interested in the possibility of furnishing free nursing to the poor, supported Miss Higley, who resided at the Goodrich House, where she also engaged in club work. "The Baker's Dozen," a club of young college women organized to care for young children, also became interested in Miss Higley's efforts. She seems to have been the forerunner of the Visiting Nurses' Association afterwards organized, and of which she became a member. On account of failing health Miss Higley was compelled to relinquish nursing until recently, when she began to give part-time

service to the work of the Stone Church in association with Miss Foster.

The secretarial office of the Stone Church has been for four years under the care of Miss Carrie Yindrock, whose early Christian life was spent in the Woodland Avenue Presbyterian Church, where she was a valued member and Sunday School teacher. She came to the Stone Church work after experience gained in the office of a leading law firm, and since the death of Elder Livingston Fewsmith her church membership has been transferred from the Woodland Avenue to the Stone Church, in order that she may assist in the religious activities, especially on the Sabbath, as well as in the administrative work of the congregation.

What a noble succession of voluntary assistants has blessed the Stone Church, such as Sunday School superintendents and officers of various church organizations. Toward what has seemed to the centennial historian to be the premature ending of his research, three ancient Sunday School record books have been discovered. One contains the names of the pupils in attendance upon the Stone Church Sunday School from 1836 to 1840, the names of their parents, the latter's occupations and places of residence. The opening pages of another record book refer to the formation of a Sunday School in 1832 in "Cleveland School District No. 2," probably a mission of the Stone Church. It was organized in the home of a Mr. Boynton by Messrs. Davis and Adams, the devoted shoemaker Davis who brought the Sabbath to Cleveland,

and Dr. Adams who became a medical missionary in South Africa. Two brief notes state that "Mr. Rouse visited the school on Sunday" and that "Mr. Severance attended and assisted in conducting the school."

The rest of this record book tabulates the statistics of the Stone Church school from 1836 to 1840. Each page is so ruled that there are columns for attendance and various other statistics, the last column on each page having space for "remarks." The originator of this type of record book printed on the first page samples for the guidance of the secretary. Those given for the column of "remarks" are as follows. The first of course was "Pleasant weather." Then came,

> The pastor of the church visited the school and addressed the scholars on the duty of repentance.
>
> One of the female scholars admitted today is near seventy years of age and can only read a, b.
>
> Lydia Mullikin, discharged today, has been in the school four years and conducted herself very well the last twelve or fifteen months. She will now remove to the country, as we trust she will live to the glory of God.
>
> Thomas Wilson, discharged today, is a bad boy; his parents have put him to a farmer in the country.
>
> It would be better to have the male and female schools kept in separate rooms, and we hope the congregation will build a school house.

The high quality of the pioneer Stone Church Sunday School is evidenced by the fact that the superintendents and secretaries did not pay any attention to the guiding illustrations given by the copyright

owner, with the exception perhaps of the "weather" notations. The pioneer weather recorded seems to have been unfavorable for Sunday School attendance. During the greater portion of one year the Stone Church and the Second Presbyterian Sunday Schools united. Elder Truman P. Handy was superintendent of the former school during his connection with the Stone Church. Periodic Sunday evening public examinations were held in the presence of the congregation. At one of these tests an offering was taken amounting to sixty dollars for the purchase of books for the Sunday School library, which was more valued then than in these days of public libraries.

The average attendance ran from one hundred to one hundred fifty, and the number of male often equalled that of the female pupils in the school. Deaths of teachers and scholars were faithfully recorded in the "remarks" column, and the superintendent addressed the school upon the sad event. The following are a few of the notations made:

*September 2, 1838* – Mrs. Isabella Williamson died during the past week. She had been connected with this school, either as a scholar or a teacher, since its organization. She gave pleasing evidence of her faith in Christ.

*September 30, 1838* – Chas. Blackman died the past week aged fifteen. Been in school a year. Gave evidence of piety. Scholars addressed on the subject.

*April 15, 1838* – Miss Harriet Brainerd's dying request communicated to the school, "Tell them not to put off preparation for death."

Visitors were thus recorded:

*September 11, 1838* – Mr. H. W. Castle, about to em-

bark for the Sandwich Islands, formerly a teacher in this school, addressed the scholars.

*July 21, 1839* – Rev. Mr. Whiting present from Palestine, addressed the school.

*October 13, 1839* – School addressed by Mr. Walsworth, a scholar in this school sixteen years ago, now preparing for the ministry.

*April 12, 1840* – Weather unpleasant. E. D. Severance, for several years a teacher in this school, died Saturday morning, April 11th. Funeral to be attended this afternoon from the church, scholars following in the procession. He gave bright and cheering evidence of his hope in Christ. School addressed on the subject by the superintendent.

That the communion service was often prolonged in earlier years is proven by this notation:

Communion in the church at noon prevented the exercises of the Sabbath School.

At one time in 1840 Elder John A. Foot was appointed temporary superintendent during the absence of Elder T. P. Handy on account of ill health. On November 1, 1840, there is this interesting note: "School addressed by Lieutenant Foot of the U. S. Navy." This was afterwards Admiral Foot of Civil War fame, a brother of the Sunday School superintendent *pro tem*. Dr. Delamater was in charge of the school on May 13, 1840. On January 19, 1840, the school was so large (one hundred seventy present) that the session had to be held in the church auditorium.

Almost every Sunday a theological theme was discussed apart from the regular lesson, such as:

Do the Scriptures teach that Christ is equal with the Father? Is a change of heart necessary to fit us for heaven? Are the Scriptures the Word of God? Is God eternal? How great is the power of God? Is God changeable?

That the missionary spirit was diligently cultivated these records show:

*January 6, 1839* – Missionary subject, Ceylon. School examined on this station and very satisfactory answers given. Collection taken for the purpose of educating a heathen boy in Ceylon, to bear the name of the superintendent [Mr. Handy].

The amount of the offering was ten dollars and seventy cents. Ceylon and the Sandwich Islands were frequently considered for the reason that former members of the school had gone as missionaries to those fields. Doubtless in later years this was true of South Africa, to which Dr. and Mrs. Adams went.

Each Sunday the names of the teachers were recorded in parallel columns, one containing those of the male and the other those of the female teachers. Thus one Sunday the lists were:

Males – Andrews 1, Andrews 2, Younglove, Hewitt, Foot, Welles, Delamater, Penfield, Lathrop. Females – Day, Ford, Lathrop, Andrews, Hewitt, Hitchcock, Butler, Burritt.

The lists changed frequently, but these are noble examples of the generations of lay helpers who have served in succession the Bible school work of the Stone Church. After the seventy-fifth anniversary celebration of 1895, the book published under the

title of *Stone Church Annals* contained the photographs and names of fourteen superintendents who had served to that date, namely Elisha Taylor, T. P. Handy, John A. Foot, George Mygatt, F. C. Keith, R. F. Smith, George H. Ely, F. M. Backus, H. M. Flagler, H. N. Raymond, Reverend H. C. Haydn, Dr. C. F. Dutton, E. C. Higbee, and C. L. Kimball. A few others had served, such as William Slade, Jr., and Thomas Maynard. Mr. C. L. Kimball went to Chicago in 1899 and was succeeded by Elder C. Stewart Wanamaker, who was superintendent until 1905, when Elder S. P. Fenn, long connected with the North Presbyterian Sunday School, assumed the home school's superintendency, which has continued until this centennial year. Yes, "helpers all" were the Sunday School officers and teachers whose names cannot be tabulated, as well as the names of elders, deacons, trustees and of the officers of the many organizations that have assisted in making the Stone Church the power for good that it has been.

A young peoples' society existed at least as early as the beginning of the pastorate of Dr. Goodrich, and the vigorous Christian Endeavor Society has flourished for twenty-eight years. Would that there were time to gather and space to record the names of the officers of the Ladies' Society, the Sisters in Charge, the Woman's Missionary Societies, the Church of the Covenant, the Goodrich Society, the Student Volunteer Fund, the Mothers' Club, the Boy Scouts, the Intermediate Christian Endeavor Society, the Westminster Guild, the Auxiliary to the

Woman's Societies, the Syrian Mission, and of all the Stone Church clubs and societies that have existed for the wholesome recreation and spiritual instruction of youth. What a host of lay workers, who, without compensation other than that of the joy of Christian service, have led the activities of the Stone Church! If the centennial historian could not find time to record their names and to extol their deeds, perhaps someone coming after him will be able to accomplish this.

One branch of the Stone Church Sunday School, however, should be described, namely the Chinese Department, sustained mainly in behalf of a class of men isolated not only from their country, but also from those among whom their lot has been cast. The first effort to reach the Chinese of Cleveland was from 1877 to 1880, when Mr. B. F. Shuart gathered a group of them in his home for instruction. A Mr. Stewart from Oberlin also gave assistance in this work. It was not brought directly under church control until the pastorate of the Reverend Henry W. Hulbert, D.D., but the Stone Church had been freely used for the school prior to that time.

Even in the case of Chinese born on the Pacific coast, so repressive had been their "Chinatown" segregation that they were often no better versed in English than their fellows from China; consequently the first thing essential in helping all of them was the teaching of English. The Stone Church Chinese Bible School has usually been held on Sunday afternoons from two until four o'clock, and for many years

the main text-book has been an English-Chinese reader published by the American Tract Society, with English and Chinese reading in parallel columns. Efficient work necessitates a teacher for each pupil, and the task is very difficult, as it demands much self-sacrifice and patience on the part of the teachers. Little progress can be made without persevering effort and uniform attendance on the part of both pupils and instructors. The Misses Marion McD. and Mary F. Trapp have been for over thirty years devoted to the success of this Chinese work. During their long term of service the local Chinese population has increased from one hundred fifty to over six hundred. In earlier years the "boys" as the pupils are familiarly termed were for the most part industrious laundrymen. They and their later countrymen are warm-hearted and generous to a fault, and need very little instruction as to the meaning of the fifth commandment. Care for parents in China is never neglected. Sons do not wish their parents to labor after fifty-five and sixty years of age, and they send financial aid not only to parents, but also to poor relatives. The Chinese pupils are very fond of singing in connection with the Sunday afternoon meeting, although it is difficult for them to master our melodies. This hard-working class of men depend upon their teachers for advice in many matters of business, and look to them especially when they are overtaken by any kind of trouble, such as illness or petty persecutions to which they are often subjected. Frequently the vigilance of government officials re-

garding passports and the general provisions of the exclusion act cause trouble, to the hindering of the work of the Chinese Bible School. This happened in 1907, when a boy was deported, and again in 1916, but when such agitations have come, the school, although smaller in numbers, has often been characterized by more steady attendance.

Naturally there was a great awakening among the Cleveland Chinese when China in 1912 became a republic. The fact that Dr. Sun Yat Sen, the first president of the republic, had spoken the year previous in the Stone Church, gave added interest to his countrymen in Cleveland.

In 1913 Chinese children began to become a factor in the life of the Stone Church, and one baby was baptized "Samuel Harvey Meldrum Shum." China's policy of sending a more educated class of her youth to attend American colleges and universities brought a number of these to Case School and Western Reserve University. They began early to evince interest in the welfare of their less favored countrymen. At first the latter were not inclined to mingle with the better educated, but since the war the social chasm seems to have been bridged and at present there is a spirit of mutual helpfulness.

Dr. Samuel Chiu, a practicing physician of eight years' standing in China, came to Cleveland to pursue a postgraduate course in medicine. He formed a club of his people and having been supported by the Episcopal Church, of which he is a member, his club naturally met in Trinity Church for the Sunday

afternoon instruction, thus diminishing somewhat the attendance at the Stone Church. This proved, however, that in respect to the Chinese, as well as to all other classes, the Stone Church has sent out colonies, for this Chinese club was the third organization of the kind to start from the Stone Church Chinese Bible School.

Some years ago a group of Chinese went to the Central Young Men's Christian Association building and to Plymouth Congregational Church. After that congregation had disbanded the pupils gathered for instruction in the Sarah Andrews School. A Chinese class had also been formed in the Franklin Circle Disciple Church, but the Chinese Bible School of the Stone Church is the oldest and in a sense the parent of the other schools.

Recently a number of Chinese funerals have been held in the Stone Church, the Reverend Andrew B. Meldrum, D.D., conducting a Christian service. At times there has been the additional observance of some Chinese ancient burial rites, but generally the Christian service has sufficed. Some of the members of the Chinese Bible School have united with the Stone Church; a few have returned to China, where they have been useful in Christian service, even to the extent of building churches. With the majority of the "Chinese boys" the task of the teachers is that of helping them without immediate enrollment in the Christian church, but the patient continuance of the tireless instructors of these strangers within our gates

must ultimately be crowned with success in God's good time.

Not only has generous assistance been given to home missionary work throughout the land, but the Stone Church has also had its special representatives in many foreign countries. Eighty-seven years ago the first missionary society was organized in the Stone Church. The Reverend and Mrs. Samuel Hutchings went to Ceylon; Dr. and Mrs. Adams to Natal, Africa; Mr. Samuel W. Castle to the Sandwich Islands; Mrs. Parsons and her husband to Armenia, where the latter was murdered, and the two daughters continued the life purpose of their parents at Harpoot, Turkey, and in China. More than sixty-five years ago Mrs. Birrill went to India from the home of Mr. Henry Harvey as a bride equipped by the Stone Church Missionary Society. Her two daughters continued the work in India. Miss Sellers was given a farewell reception and outfit in 1874 as she was leaving for China. Miss Dascomb and Miss Kuhl represented for twenty years the Stone Church in Brazil. Miss Fullerton of India and Miss Belle Marsh of Japan were for some time especially regarded by the Stone Church ladies. Mrs. Bessie Nelson Eddy and Mrs. Mary Schauffler Labaree represented the Stone Church respectively in Syria and Persia, where the husband of the latter became a martyr. Miss Hattie Noyes Kerr, once a member of the Stone Church, labored long with a brother and sister in China. Mrs. Annie Johnson Laughlin spent three years in China before she passed away. The

work of Miss Fannie Goodrich, daughter of the Reverend William H. Goodrich, D.D., in behalf of the Mountain Whites near Asheville, N. C., has always enlisted the warm interest of the Stone Church in which her early years were spent.

About 1897 "The Student Volunteer Fund" was inaugurated for the purpose of supporting a representative upon a foreign field. The Reverend Howard Fisher, who went as a minister and physician to Ambilla City, northern India, first received the support of this fund. Then successively the Reverend Walter J. Clark, of Umballa, India; J. Rutter Williamson, M.D., and Mrs. Williamson, of Miraji, West India Mission, were sustained, until about 1909, when Dr. Robert H. H. Goheen, Vengurla, West India Mission, became a more stated representative. The salary of Dr. Goheen is met by the Stone Church and that of Mrs. Goheen, the daughter of Dr. Ewing, the late veteran missionary to India, is paid by the Lackawanna Presbytery. The Vengurla mission is in a purely Indian community of seventeen thousand inhabitants, whose deep prejudice against all Christians has waned before this medical service in their behalf. The other representative of the Stone Church in a foreign field is Mrs. Eli Mowry, of Pyeng Yang, Korea.

Among the many Stone Church helpers those who have led the musical part of divine worship should not be ignored. There is historical loss in the omission of the names of organist and choir members from the annual manual and directory. These names are given

in the *Weekly Bulletins* which have not been preserved as carefully as the series of year-books.

From the days when Mr. Tuttle led the singing, assisted by Mr. and Mrs. T. P. Handy, at the dedication of the first building; and from the time that Deacon Hamlen and Mr. DeWitt "pitched the tunes" and Mr. Benjamin Rouse gave inspiration to the service of song, down to the present time, the Stone Church has been spiritually blessed through its musical services.

Perhaps the first reference to church music on the trustees' records was that of April 7, 1841:

> Mr. Knowlton was appointed to take care of the singing, $200 per annum; Edwin Cowles to blow the organ at $12 per year.

The trustees set aside annually a maximum sum for music and appointed a small committee to engage "an Organist, Chorister and blower," within the fixed allowance. The organist and chorister were of sufficient importance to have their titles capitalized, but the office of "blower" was always spelled with a small "b." Usually he was a lad willing to earn a quarter once a week and perhaps anxious to have a seat in the choir gallery. Edwin Cowles, the "blower of 1841," became the founder and editor of the Cleveland *Leader*. In 1855 Samuel Gardner was the pipe-organ's motive power; while the last-named manipulator of the bellows was Julius Zipp, whose recompense had risen in 1876 to fifty-two dollars per annum.

Mr. S. L. Bingham led the choir from 1841 to 1845, and he was succeeded by Mr. H. S. Slossen, Mr.

Novell, and Mr. George Dunham, all having served prior to 1860. Then appear in the records the names of individual choir members, such as Miss Segur, who commenced to serve in 1859. Mr. D. B. Chambers led the choir in 1872 and Mr. Frank B. Stedman took charge in 1875. The distinct quartet choir appears in the minutes of the trustees in 1876, with the employment of Miss Suggett, afterwards Mrs. John H. Ranney, Mrs. M. E. Rawson, and Mr. Spindler, "All to supply their places when absent, including the blower." Miss Dora Henninges succeeded Miss Suggett in 1880, and at the same time Mr. Joseph F. Isham and Mr. George Duckett were secured. These three, with Mrs. Rawson, formed a quartet, the cost of which to the congregation was over two thousand dollars, and this quartet did not change its personnel for nine years. Mr. Isham and Mr. Duckett were tenor and second bass of the famous Arion Quartet, whose other two members were Messrs. Lang and Jaster. Miss Rouse took the place of Miss Henninges for a year, when the latter returned in 1884. Later soprano singers were Mrs. Seabury C. Ford, Miss Carrie Louise Beltz, Miss Agnes Grant, Miss Sarah Lavin, Miss Blanche Armstrong, Miss Anna Newcomb, afterwards Mrs. Wanamaker, who served for twenty-one years. Mrs. Estelle Chapin Thomson is the present soprano.

Among the alto singers have been Mrs. O. A. Treiber, Miss Lenora Martin, Miss Jessie Smith, Miss Grace Upham, Miss Sarah Layton Walker, after-

wards Mrs. Black, and Miss Lila Robeson, the present member of the choir.

The more recent tenors have been Mr. Henry A. Preston, Mr. Newcomb Cole, Mr. Samuel Beddoe, and Mr. Edwin Douglass, who retired this year after a service of twenty-one years. Mr. J. A. Myers is his successor. Some of the bass singers since the day of Mr. George Duckett have been Mr. William Dutton, Mr. Walter Howell, who died toward the close of thirteen years of service, Mr. Gustave Bernike, Mr. Arthur Hudson, Mr. Alfred Burr, and Mr. Fred S. True, the present choir member.

The first organist named in the records was a Mr. Voss, employed in 1849. Miss Rockwell presided at the organ in 1852. Mrs. D. B. Wick was organist in 1872, when Mr. D. B. Chambers led the choir, and the trustees gave a vote of thanks to both for their gratuitous services. In 1873 Mrs. A. Hills presided at the organ, and after her Mrs. S. R. Isaacs, Mr. George Brainard, Mr. F. C. Wade, and Mr. Whitely served until the commencement of the remarkable leadership of Professor W. B. Colson, who for thirty years has been the efficient organist and choirmaster. Much credit belongs to the present choir leader for the excellence of the Stone Church music, and many have been delighted with his annual twilight organ recitals, during the month of October.

At the construction of the church edifice in 1856 an organ costing three thousand three hundred dollars was installed by Jardine and Sons, of New York City. This instrument destroyed by fire was re-

placed by one that was removed in 1877 from the rear of the auditorium to the northwest corner of the room. The present magnificent organ was the gift of Mrs. S. V. Harkness, and a gold plate upon it bears this inscription:

In Memory
of her beloved daughter
Florence
Sept. 20, 1863 – July 29, 1895.
The gift of Mrs. Anna M. Harkness
to the church of her love.
"Blest be the tie that binds."

At the time of the ninetieth anniversary celebration in 1910 a set of organ chimes was presented to the church by Mr. and Mrs. W. S. Tyler and Mr. and Mrs. S. P. Fenn. Later, in 1917, through the generosity of Elder S. P. Fenn, a beautiful harp attachment was added to the organ; while in memory of Mrs. Fenn the tower chimes were installed.

Very few know of two series of lettering on the bell that hangs in the tower. On one side there are these lines:

Cast for the
First Presbyterian Church,
Cleveland, Ohio.
In the Year of Peace,
1865.

On the opposite side of the bell are the lines:

Samuel C. Aiken,
Pastor Emeritus.
William H. Goodrich,
Pastor.

One more line of helpers must not be forgotten. Although mentioned last the custodians or caretakers of God's house are not the least of His faithful servants. Reference has been made to Deacon Hamlen trimming the candles on the walls of the sanctuary and relighting those that might have been snuffed out, by the touch of the candle from the lantern on his arm. Mr. J. E. James was appointed sexton in 1841 and was paid one hundred dollars a year with the use of a lot. This custodian evidently owned a house that stood upon church property. He served until 1845, when having passed away he was succeeded by Mr. Chidgey. From the James estate the trustees purchased the house and the new janitor was granted the use of house and lot in addition to a monetary consideration.

Then commenced in 1847 a custodianship which continued thirty-five years, or until 1882, through fourteen years of Dr. Aiken's pastorate, all of Dr. Goodrich's term of service and through the first settlement of Dr. Haydn into one-half of Dr. Mitchell's pastorate. Of the fidelity of Mr. John Heard, Mrs. H. K. Cushing, in her paper on "The Ladies' Society," read at the seventy-fifth anniversary, said:

> In these days of modern improvements, in churches as in homes, it is not easy to recall the emptiness and cheerlessness of church rooms, or the disadvantage at which much of our work was formerly done. In this connection we are reminded of the sexton, who for more than thirty years served this church and its societies with a fidelity to its ministers and its members that made him the per-

sonal friend of all. The great doors which for so many Sabbath mornings he swung back were to him the very gateway to heaven, and the church was to him a temple and its humblest duties honored him. Faithful John Heard! We write your name within our book as one worthy to be remembered.

Mr. John Heard and his sons cared not only for the Stone Church property but also for the old Central High School and the Walnut Street Home. The candles of Sexton Hamlen had given way to artificial gas, whose jets were set ablaze by a gasoline torch at the end of a long bamboo pole. In the coldest spells of winter, in order that the sanctuary might be comfortable by the time for Sunday morning worship, Mr. Heard slept Saturday nights either in the pastor's study or the vestibule of the church, where there was a stove. Mrs. Mary A. Cole, a daughter of faithful John Heard, for fifty-eight years a member of the Stone Church, passed away September 10, 1920.

With steam-heating plants and up-to-date equipment of various kinds a large city church can no longer be left to any part-time caretaker. Fortunately the Stone Church secured, a third of a century ago, Mr. George F. Henderson, then in the very prime of life. Born in Cleveland a little over sixty years ago he has given the best part of his days to the care of the Stone Church property. A "gilder" by trade in early manhood, he has gone deeper than mere surface brightening of the things committed to his trust. The thirty-three years of service have been characterized by marked fidelity. The late Elder Livingston Fewsmith, who was in a position to see

the daily toil of Mr. Henderson, did not neglect to bear testimony in annual reports to the faithfulness of this church custodian. Thus in the 1912 year-book he wrote:

> Mr. Henderson will have been with us twenty-five years next month, and deserves mention for his faithful and efficient services during all these years.

Again in another report he recorded:

> Our janitor has done more work last year than ever before, for although it may not be generally known the work of the janitor of this church is constantly increasing. I have known a good many churches and the kind of janitors they have, and I think I can say we have the best.

Yes, helpers all have been the doorkeepers of God's house, as well as those who have ministered more directly to the life within the sanctuary.

> A servant with this clause
> Makes drudgery divine;
> Who sweeps a room as for Thy laws
> Makes that and th' action fine.

# XII. PASTORATE OF THE REVEREND ANDREW BARCLAY MELDRUM

The first installed pastor of the Old Stone Church, the Reverend Samuel C. Aiken, D.D., was a Scotch-Irish-American whose line of ancestry, extending from Scotland to North Ireland, finally reached New England. The present pastor, the Reverend Andrew Barclay Meldrum, D.D., was born in Scotland and came to the United States by way of Canada, where his family had settled when he was about fifteen years of age.

The author waited long for facts concerning Dr. Meldrum's life previous to his Cleveland pastorate, but the bringing of such historical items to light must be the task of another historian. The Stone Church pastor may have been apprehensive lest the reader think that the historical material of this last chapter had been supplied by the one whose pastorate is here delineated, but it can be positively asserted that the skeleton and data of the closing period of the existence of the Stone Church were discovered by the author alone during the last few days of grace allowed by the publisher.

It is fairly certain, however, that young Meldrum while pursuing studies at Knox College in Canada

was invited about 1884 to spend a summer's vacation supplying a church in San Francisco, Cal.

This led to his remaining on the Pacific coast as an assistant pastor. After having supplied in 1885 the St. John's Presbyterian Church of San Francisco he became its pastor and continued in that capacity until 1887. The second field of service at Rock Island, Ill., extended from 1888 to 1890. From 1890 to 1896 he served the Grace Presbyterian Church of Evansville, Ind., and then went to the Central Presbyterian Church, St. Paul, Minn., where he remained until called in 1902 to the First Presbyterian Church of Cleveland.

The transition from St. Paul to Cleveland was courteously handled by the officials of the respective congregations, the one losing and the other gaining a highly valued pastor. The session of the Central Church of St. Paul wrote to their Cleveland brethren:

> Owing to the positive and irrevocable tone of Dr. Meldrum's letter to the session, and believing that he has thoroughly, conscientiously, and finally decided what was his duty in the matter, the session felt constrained to concur in the request. We would, therefore, submit the following resolutions, which but faintly express what is in our hearts to say:
>
> "*Resolved*, that we, the congregation of the Central Presbyterian Church, of the City of St. Paul, Minnesota, in consenting to the dissolution of the pastoral relation of our church with the Reverend Andrew B. Meldrum, D.D., who has been our pastor since December, 1895, do so with the deepest regret and sorrow, and only because he has been called to a field that he conscientiously feels needs his services more than we do. His relations have been and now are the most cordial with every member of the

Andrew B. Meldrum

congregation, and in his leaving us everyone feels a personal loss. His courage, ability, tact, and talent as a preacher, pastor and man, need no comments beyond the recital of the facts. He came to us from a prosperous, appreciative church in Evansville, Indiana, when we were in debt over sixty thousand dollars and had a congregation that did not half fill our large auditorium. He leaves us with that debt practically paid and with overflowing audiences attracted by plain, earnest, and eloquent presentation of the simple gospel truth. Hundreds have united with the church under this preaching, and it is within bounds to say that thousands have been benefited."

The Stone Church Session answered the greetings of the St. Paul brethren:

The session and people of this church most gratefully acknowledge the friendship and brotherly love which characterize the communication now received from the brethren of our sister church. The kind, Christian spirit manifested throughout the trying ordeal is highly appreciated. We sought your pastor, brethren, not that we loved you less, or selfishly desired to deprive you of his labors which have so abounded among you to the advancement of the kingdom, but because we loved the kingdom more. God in his providence seemed to us by these very labors to point clearly to him as the choice for the leadership in the peculiar and difficult work of our church in this "downtown" field, and we feel that Dr. Meldrum has been moved by a like spirit in his decision to undertake this arduous work; has heard another call than ours, impelling him and his to sever the ties and to leave the scenes which are dear to his heart, surely, where he has won so great a success in the name of our common Master. Pray for him, brethren, and for us that his success may be even greater here. We invoke the blessing of God upon your church and upon the pastor who may be given to you, that you may prosper in the future as in the past and abound in the work of the Lord more and more.

This brotherly spirit characterizing the change of Dr. Meldrum's ministerial labors from St. Paul to Cleveland was a splendid harbinger of the successful pastorate that has continued in the latter city for eighteen years. Cleveland in 1900 contained three hundred eighty-four thousand, one hundred eleven inhabitants; in 1910 five hundred sixty thousand, six hundred sixty-three. The 1920 census recently announced a population of seven hundred ninety-six thousand, eight hundred thirty-six citizens. Without including the rapidly growing suburbs of Lakewood, East Cleveland, and the Heights Hamlets, which are extensions of Cleveland, the parent city has more than doubled in population during Dr. Meldrum's pastorate.

The outlook for the Stone Church when he came in 1902 was that of "holding its own." Almost every down-town church had moved eastward or was approaching that inevitable change; the First Baptist to Prospect Avenue and East Forty-sixth Street; Trinity Episcopal to Euclid Avenue and East Twenty-second Street; the First M. E. Church to Euclid Avenue, corner of East Thirtieth Street. Plymouth Congregational Church has disbanded. The Euclid Avenue Presbyterian Church, formerly at the corner of East Fourteenth Street, is now located near the University Circle. The Second Presbyterian Church on Prospect Avenue and East Thirtieth Street contemplates removal. This leaves the Euclid Avenue Baptist Church, fully a mile away, the only Protestant neighbor of the Stone Church. Even

the St. John's Cathedral (Roman Catholic) has decided to move to University Circle.

Many Stone Church families residing at a distance from the Public Square naturally furnished very few children for the Sunday School, as they usually attend schools near their homes, even when the parents retain membership in churches at a distance. Thus the down-town Sunday School was destined to exist mainly for the children of the congested district, the majority of whose parents had no church affiliation; while the church itself must minister in increasing degree to a floating constituency.

The "grim reaper" was also certain to continue his ingathering of the vanguard of the Stone Church membership, splendid men and women who had been for years connected with the church endeared to them by many historic and traditional ties. To be called upon frequently to part with members upon whom the congregation had confidently depended, was not a heartening experience for the new pastor; still the Stone Church lives and works with a vigor productive of far better results than those of a congregation merely "holding its own." Faithful members foreseeing the inevitable end of their labor of love on earth bequeathed endowment funds through which "their works do follow them." The endowments, now amounting to about two hundred thousand dollars, help to keep the Stone Church upon its original site, but there has been no disposition to lean upon such an assured income without the present generation

contributing its financial strength to the maintenance of the work.

When death has taken those whose personal service and financial support have alike been extra generous, the question has frequently arisen, "How can we long continue the work with such inroads upon our membership?" Yet from unseen sources has often come assistance equivalent to the losses borne. Wonderful replenishments have succored the church that for one hundred years has existed for others.

At the beginning of Dr. Meldrum's pastorate in 1902 the officers of the Church Society were Judge Samuel E. Williamson, president; trustees: Martyn Bonnell, W. S. Tyler, Joseph Colwell, W. E. Cushing, and Peter M. Hitchcock. F. C. Keith was treasurer, and S. A. Raymond secretary. In this centennial year only one of that board of trustees, Mr. Martyn Bonnell, remains, and he has served the church in that capacity over twenty-five years.

The session consisted of Reuben F. Smith, Francis C. Keith, William P. Stanton, T. S. Lindsey, Sereno P. Fenn, Joseph Colwell, Henry N. Raymond, Charles L. Kimball, John A. Foote, Jr., John S. Jennings, Lucien B. Hall, Samuel A. Raymond, James N. Fleming, George F. Boehringer, C. Stewart Wanamaker. Of the sixteen elders then in office, but four remain in service, namely Elders Sereno P. Fenn, Lucien B. Hall, George F. Boehringer, and James N. Fleming. Elder Charles L. Kimball resides in Chicago, but death has claimed the rest. The service of Elder Sereno P. Fenn as a member of the Stone Church

Session has extended over thirty-eight years; while Elder Lucien B. Hall comes next with a service of twenty-six years.

The Board of Deacons consisted of A. B. Marshall, Thomas A. Torrance, Philip A. Ryder, Charles Shackleton, Clifford C. Smith, Edward M. Williams, Dr. H. B. Ormsby, Warner W. Elliott, James H. Burris, Thomas A. Munro, Charles W. Messer, and Tracy C. Williams. Of the above list only Edward M. Williams remains a deacon, but six former deacons, namely A. B. Marshall, Thomas A. Munro, Philip A. Ryder, Thomas A. Torrance, James H. Burris, and Dr. H. B. Ormsby have become elders.

The Sisters in Charge were Miss Elizabeth Blair, Mrs. T. H. Cahoon, Mrs. Mary H. Bainbridge, Mrs. L. B. Hall, Miss Cornelia R. Andrews, Mrs. S. S. Gardner, Mrs. R. F. Smith, Mrs. H. N. Raymond, Mrs. F. C. Keith, Mrs. C. A. Nicola, Miss Agnes B. Foote. Of these eleven Sisters in Charge only Mrs. S. S. Gardner and Mrs. C. A. Nicola now serve.

This shows how swift the official changes have been during the last eighteen years. What a noble line of older men and women such as St. Paul would not hesitate to call saints on earth have entered into life eternal during the present pastorate. The great majority of these were descendants of pioneer members, the type of whose character can never be reproduced.

Perseverance in the heart of a teeming city, in the face of the loss of such tried and true members, many of them elders, trustees, deacons, and officials in

various organizations, demanded Christian courage and faith. This era of endurance, under the leadership of "Scotch Grit," was inaugurated, however, by another church expansion movement which has resulted in the establishment of one of the strongest congregations in the Cleveland Presbytery. True, the locality in which the Lakewood Hamlet Mission was planted has become one of the most popular residential suburbs in which large churches have swiftly developed, but when the Stone Church assumed control of the mission from which the Lakewood Presbyterian Church of a thousand members has grown in the last fifteen years, the proposition was very similar to the founding in earlier years of Windermere and Glenville Chapels.

Thus it was that nineteen persons, representing ten families, banded together to form a Presbyterian church. The Stone Church immediately responded to the needs of the new enterprise, as these records show:

*January 25, 1905* – Dr. Meldrum and Elders Lucien B. Hall and Samuel A. Raymond appointed to act in the case of a Lakewood Hamlet church. Three hundred dollars to be raised to assist in organizing.

*February 13, 1905* – Committee of three to attend a special meeting in Lakewood to consider steps to be taken looking to the organization of that body of believers and their desired connection with this church.

*March 3, 1905* – Voted that the moderator appoint two or more members of the session to attend with him a meeting of the Lakewood congregation for the purpose of receiving into membership of the Lakewood Branch

of the First Presbyterian Church, Cleveland, Ohio, a number who have signified their intention to become such.

*March 10, 1905* – A preparatory service was held by this committee and sixteen received by the session. The Sunday afternoon following Dr. Meldrum, accompanied by Elders R. F. Smith, L. B. Hall, S. A. Raymond, T. S. Munro, Alfred Eyears, and George Boehringer, conducted a communion service and welcomed nineteen into fellowship with the parent church.

Of the persons received only four had been Presbyterians. Six were Congregationalists, two Methodists, three United Presbyterians, and three Disciples, showing the mixed denominational character of city missions. There was appointed at once a

Standing Committee on the Lakewood Branch whose duty shall be to cooperate with that body and perfect such a system as will facilitate our dealings and keep us in harmonious and healthful trust with each other financially and spiritually.

On March 31, 1905, the Reverend Alfred J. Wright was called by the Stone Church as assistant pastor in charge of the Lakewood Branch.

A partially unfinished residence was rented for three years as a meeting-place, but within a year this had been outgrown and the work moved to Miller's Hall, which became at once a beehive of activity, not only developing organizations such as the Sunday School, Christian Endeavor Society, and Woman's Missionary Society, but also a Men's Club, Ladies' Guild, Girls' Club, Women's Prayer Meeting, and Boys' Club. The chapel, located on Marlo Avenue, near Detroit Avenue, with its addition, cost about

twenty thousand dollars. The first part was dedicated on January 5, 1903; the addition on April 6, 1913. At the end of the fifth year the mission embraced two hundred twenty-one members, with one hundred twenty-five families. The Sunday School had gained an average attendance of two hundred nine, and six elders associated with the Stone Church Session cared directly for the Lakewood Branch.

By the year 1912 the Stone Church, including the Lakewood Branch, consisted of eleven hundred eighty-four members, but of this number three hundred forty-two were dismissed April 24, 1912, to form the Lakewood Presbyterian Church. Its present site, which cost about three thousand, is now worth ten thousand dollars. The church edifice, dedicated April 28, 1918, and costing eighty-seven thousand dollars, could not be duplicated at present for less than two hundred thousand dollars. The Lakewood Presbyterian Church and Sunday School each numbers about one thousand members. The Reverend Alfred J. Wright, who assumed charge of the small Sunday School fifteen years ago, has remained in this prosperous pastorate, having been installed May 29, 1912. The Moderator of Presbytery, the Reverend James D. Williamson, D.D., presided; the Reverend Thomas S. McWilliams, D.D., delivered the sermon; the Reverend Andrew B. Meldrum, D.D., charged the pastor; while Elder Livingston Fewsmith gave the charge to the people.

The Lakewood Presbyterian Church proves the remarkable power of the Stone Church to "bear fruit

in old age," when it might have turned from extension plans to husband all resources wherewith to meet the increasing down-town problems. Already the Lakewood Presbyterian Church is cultivating the spirit of its mother. Grace Chapel, which was constructed by the Presbyterian Union a few years ago, was given to the fostering care of the Lakewood Presbyterian Church. The work has prospered to such an extent that on Sunday, October 3, 1920, the Grace Presbyterian Church was formed. The Reverend Lee H. Richardson has been in charge of this new enterprise.

The growing cosmopolitan character of the Stone Church is emphasized by such names upon its roll as George Assad, Woo Let, Maryem and Farceedy Maalouf, Halvin Najeb, Michael Nassif, Assas Said, Nahli and Naseef Salim, Foo Lock, Wong King, Carlos Gomez, Alfonzo Espinosa, and others who, far from their homelands, have found Christian fellowship in this Cleveland congregation.

Mention must be made of a few who have passed away during Dr. Meldrum's pastorate, illustrative of the sterling character of those who form the roll of honor.

In January of 1906 the Stone Church Session passed resolutions relating to the death of Elder Edwin C. Higbee, although for nine years his membership had been in Calvary Presbyterian Church. He had come to the Stone Church from Plymouth Congregational Church in 1874; a year later he was elected an elder and remained for twenty-three years a

most efficient worker. He was one of Cleveland's most prominent merchants, a partner of the Hower and Higbee Company, of lower Superior Avenue, and founder of the present Higbee Company on Euclid Avenue. Mrs. E. C. Higbee, who is living, has been a prominent member of the women's societies and at the seventy-fifth anniversary in 1895 she read a paper dealing with the foreign missionary work of the Stone Church.

In the case of the death of Judge Samuel E. Williamson, on February 21, 1903, the Stone Church suffered a great loss, although professional service as counsel for the New York Central Railroad had already necessitated his residence in New York City. A worthy representative of the third generation of the pioneer Williamson family, a graduate of Western Reserve College in 1864, and of Harvard Law School, he became judge of the Common Pleas Court, but during the greater part of his professional career he was counsel for railway systems. A man of reserved temperament, he was recognized as one of the most eminent lawyers of his time and proved a tower of strength both to Western Reserve University and the Stone Church. He gave valuable assistance in the establishing of his *alma mater* in Cleveland, and at the time of the second fire in 1884 he was the strongest advocate of rebuilding, upon its historic site, the church in which three generations of his family had worshiped.

In connection with the loss of Judge Williamson one naturally thinks of a legal associate, Mr. William

E. Cushing, who passed away in 1918. He also had graduated from Western Reserve College and from Harvard Law School, and represented the third generation of a Stone Church family, Dr. H. Kirke Cushing having been his father and Dr. Erastus Cushing his grandfather. In his quiet, unobtrusive manner he served as a trustee the church in which his whole life had been nurtured, and remembered generously the old church home in his will.

The death of Mr. Joseph Colwell on December 7, 1908, was a great loss to the Stone Church, with which he had been connected since 1858, a period of fifty years. Engaged in the banking business, he was held in high esteem in the city, and in the church he had been not only an elder, but at the time of his passing away he was also president of the board of trustees.

The death of Mr. and Mrs. Reuben F. Smith brought to a close lives long associated with the Stone Church. In the Cleveland Presbytery, the Synod of Ohio and the General Assembly of the Presbyterian Church, Elder Reuben F. Smith was also well known. In 1836 his father, Mr. Edwin Smith, left Windham, Conn., for Ohio, and after a brief residence at Newark he came to Cleveland in 1840 and at once united with the Stone Church. The son, Reuben Fairbanks, became a Sunday School pupil at ten years of age. He entered the railroad business and finally became president of the Cleveland and Pittsburgh Railroad. A trained executive and financier, he sought to develop in the church

the spirit of systematic financial support and of beneficence. For forty-three years he served the Stone Church as an elder, and so faithful was he that a meeting of the Cleveland Presbytery or of the Presbyterian Union did not seem natural without his presence. If there is any place where elders of large business capacity are needed it is in the meetings of the courts of the church, and the records made by such elders as Reuben F. Smith, Edwin R. Perkins, Edwin C. Higbee, Louis H. and Solon L. Severance, John Buchan, F. M. Sanderson, John Grant, S. P. Fenn, Charles W. Chase, W. H. Quinby, and other busy business men in their attendance upon meetings of Presbytery, are worthy of emulation today. In later years the older members of Cleveland Presbytery recall with gratitude the time when such elders mingled with their brethren in the regular courts of the church. It is the personal touch that always carries the most potent influence. The only member of Elder Reuben F. Smith's family still connected with the Stone Church is his daughter, Miss Carrie B. Smith, who is most active in many lines of church work.

The Stone Church was strengthened for many years through the membership of two brothers who have passed away during the present pastorate. Samuel Raymond, born in Bethlehem, Conn., settled in Cleveland in 1835, where he, establishing the firm of Clark, Raymond and Clark, engaged first in the retail and then the wholesale dry-goods business. Mr. and Mrs. Samuel Raymond became members of

the Stone Church. In 1866 they started to visit Havana, Cuba, by way of the Mississippi River to New Orleans, and in a steamboat explosion Mr. Raymond lost his life, but the wife was rescued. The two sons, Henry N. and Samuel A. Raymond, were nurtured in the Stone Church and both of them served many years in different capacities. The old Raymond homestead was on Superior Avenue on the site of the Leader-News Building. The brothers served as elders in the church for many years. Henry N. Raymond was in later life connected with the Associated Charities; while Samuel A. Raymond was clerk of the session and secretary of the board of trustees. The latter united with the church in 1864, when nineteen years of age, and thus had been a member fifty years. Elected a deacon in 1886, he became an elder in 1899. For many years he was one of the most faithful teachers in the Sunday School. He is survived by the widow, a member of the Centennial Committee, and by six children.

In the year-book for 1916 there is a picture of the fine memorial window presented to the Stone Church in memory of Elder Samuel A. Raymond. Of this gift Elder Livingston Fewsmith wrote:

> The beauty and richness of our church has been enhanced by the new memorial window erected by his family in memory of Elder S. A. Raymond. It is "a thing of beauty" and will be a "joy for ever." As a work of art it is perfect. The theme, "Beside the Still Waters," speaks the inmost thought of our dear friend to whose memory it is dedicated, and calms and quiets our hearts as we gaze upon it. It is a very gracious act thus to embellish

> our church and the three memorial windows we now have will always be an inspiration to us and of those who come after us.

At the same time there was this note:

> Another beautiful act has been the presentation of the new Bibles which lie upon the pulpit and desk in memory of Mrs. Lucien B. Hall, so long admired and beloved as our loyal fellow member.

The death of Mrs. Flora Stone Mather, January 19, 1909, came with a peculiar shock and a deep sense of loss to the church in which her whole life had been spent and for which from earliest years she manifested such a wealth of personal devotion as well as financial generosity. At the time of her departure Miss Harriet A. Hurlbut paid this tribute:

> Mrs. Mather, it is needless to say, filled a unique place in this church and city. She was fortunate in possessing rare qualities of mind and heart. With her great quietness and gentleness of disposition and a deeply religious nature, was combined a quick, decisive judgment and great practical common sense. Anyone who has ever worked with her could not fail to be impressed with the readiness with which she solved perplexing questions and the wisdom and value of her suggestions. She came into the Stone Church in early girlhood and pursued a steady, consistent course to the end. The keynote of her life and character was that in all her abundant giving she gave herself freely, fully, gladly. In the many branches of the charitable work of this church, she was not only ready but eager to do her part; and none of us will ever forget how her face would light up with the glad smile of ready response to the call for aid and sympathy. It was so in our Ladies' Society and in the Mis-

sionary Society, of which she was the inspiration; indeed, as one expressed it, she was the Missionary Society, and I think in all her varied interest there was no cause dearer to her heart than the great work whose field is the world. Her busy, active life here is ended, but we are sure that somewhere in God's great kingdom she is still doing His work. She has seen the light that never was on land or sea and is satisfied.

> The golden evening brightens in the west,
> Soon, soon to faithful ones there cometh rest;
> Sweet is the calm of paradise to the blest.
>
> To her if to anyone it belongs to be numbered
> With the saints who from their labors rest.

Another member to be greatly missed was Mrs. Sereno P. Fenn, who passed away on January 12, 1917. At the time of her death she was president of the Ladies' Society. Of her the recording secretary of that organization wrote:

Many daughters of the Stone Church have done valiantly, but it seems to be the choice of this gentle little woman to make the Stone Church, after the claims of the home were met, the repository of her interest and help, her strength and time. She did large things, but little deeds that give pleasure to others were never left undone; her capacious motor was always at the service of her friends, and in her long trips of rest or recreation she never forgot to write to her "Dear Ladies' Society" of the sights she was enjoying. Bending over her vacant chair on the morning of January 24, in the room where the Ladies' Society was accustomed to meet, were tall American Beauty roses. They were sent by Mr. S. P. Fenn and Mrs. J. L. Severance, the daughter of Mrs. Fenn. The sight of the roses awoke in us a sense of our loss, but as we sensed their perfume we were greatly reminded of

> the all-pervading loveliness of her Christlike spirit, which had been to us an unfailing inspiration. Mrs. Fenn became a member of the Stone Church in 1862. She became active in Sunday School work, not only teaching a class but also playing the piano or singing. She met weekly with the Haydn Circle during its useful term of years; was a supporter of the Missionary Society; one of the Sisters in Charge; treasurer of the Ladies' Society, and for the last six years its president.

Less than two years of Dr. Meldrum's pastorate had passed when, on Christmas Day, 1903, Mrs. Laura R. Meldrum was taken from her family and from the circle of church members to whom she had been quickly bound by the ties of genuine affection. At the time of her departure Mrs. Meldrum was president of the Ladies' Society and as Mrs. Mather then said, "It seemed as if her death had drawn us nearer together." Helen, Andrew Barclay, Douglas and Dorothy Meldrum were the surviving children.

Four years later Dr. Meldrum married Miss Ella Herrick, daughter of Mr. Gamaliel E. Herrick, for many years a trustee of the church. She was also a granddaughter of Mr. and Mrs. Sherlock J. Andrews, who came to Cleveland in 1825. Mrs. Meldrum passed away on August 20, 1914, and of her life and charater Mrs. William E. Cushing gave this tribute:

> A child of the Stone Church from infancy, she claimed for herself a place in its membership in 1885. She belonged to the third generation of a family that had looked upon the Stone Church as a part of its valued heritage since 1825. She never wavered in her loyalty to the church, whether as the gentle maiden or as the thoughtful matron.

In her girlhood she radiated happiness in her family circle. In her womanhood she became center and soul of the family circle in her husband's home; while we who saw her unfailing interest in his and her church wondered that so much love and kindness could be shed abroad by one person. Each one of us who watched her, the old and the young, could have said "This is my beloved and this is my friend." Her quick mind, her appreciation of the amusing side of the situation, the sound quality of her friendship manifested in all possible ways, her ability to express the sympathy she felt, were some of the qualities that drew us all to her. It was said of the New England poet, Emily Dickinson, by a niece, "Aunt Emily never forgot to be lovely." We too have had one among us "who never forgot to be lovely." The spirit of her life, so full of grace, adaptability, and love that was not withheld, seems interpreted by an expression of Emerson's, "The only gift is a portion of thyself." We can associate neither grief nor tears with the thought of such a person. Her memory is more than a transient survival in loyal hearts – it is an immortality.

Upon the wall of the auditorium, near the church entrance, there is a beautiful tablet bearing this inscription:

In loving remembrance
of
Ella Herrick Meldrum,
June 4th, 1868 – August 20th, 1914.
Wife of
Andrew B. Meldrum, D.D.
There is no death:
What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death.

On March 24, 1915, a tablet, the gift of Mr. and Mrs. W. S. Tyler, was dedicated to the memory of the Reverend Hiram Collins Haydn, D.D., LL.D. After the dates of his birth, death and pastorates in the Stone Church there is this just tribute:

> A strong man in faith – pure in life – eloquent in speech – fearless in the proclamation of the gospel of Christ – a power in the religious and educational life of the city of Cleveland – beloved by his own people – honored by all who knew him.
> "He being dead yet speaketh."

Probably no pastor emeritus was ever more satisfied with the ministry of his successor than Dr. Haydn was with the successful pastorate of Dr. Meldrum. Neither of these ministers of a down-town church ever depended upon sensational advertising for the sake of obtaining audiences. One of Dr. Haydn's younger assistants once prepared a handbill on which was printed the one word "Hell" in red ink. This was first scattered over the down-town district, and then followed by an explanatory announcement in the papers; while another associate conducted a municipal reform campaign bordering upon the sensational, but that comprised about all the advertising of that kind that has ever emanated from the Stone Church.

This does not mean, however, that its audiences have not listened to virile preaching, all the more potent because the worshipers had not come to church keyed with high expectation of the sensational.

For a few years before the electric sign was secured bearing the name "Old Stone Church" and now brightly arching the front of the church, there was hesitancy as to its use and even slight opposition to the plans of its promoters. Dr. Meldrum advertises in the Saturday papers, but of late his sermons have been announced by reference to the chapter and verse of the text and not topically. Those who attend the Stone Church, however, are reasonably certain of a pungent discourse in which smiles are often elicited by the humorous tinge of many sentences. There is a strong personality behind Dr. Meldrum's sermons, and so forceful have been many of these that in recent years there has been an increasing demand for their publication, and issued in neat booklet form they have been the means of doing much good. Ten years ago, the year in which fourteen members departed this life, the sermon, "The Grave and the Garden" was issued, followed by "Four Square Man" and "Fidem Servavi." The next year "The Stars Also" and "Salt" were published.

Among other printed discourses there have been, "Theodore Roosevelt, a Study in Personality," "The Universal Brotherhood," "Victory and Thanksgiving (1918)," "Such as I Have," "Burning and Shining," "The Royalty of Manhood," "The Simplicity of Religion," "The Yoke of Rest," "Our Journey to Spain," "Grace and Grit," "Nevertheless," and "The Wealth of Youth." In one year four thousand copies were judiciously distributed.

Hotel guests spending Sunday in Cleveland have,

after their departure, sent for copies of sermons to which they had listened, and this casting of bread upon the waters has been assisted by the deacons, who have systematically visited the hotels to distribute church attendance invitations.

Every year-book issued during the present pastorate has contained a "Report of Pastor's Assistant," an annual review prepared by the late Elder Livingston Fewsmith, and his reports never failed to dwell upon the increasing power of the Stone Church pulpit and the efficient work of the church societies. Thus we read in the year-book of 1913:

> Dr. Meldrum's preaching during the year has been perhaps the best that he has ever given us. Our congregations have kept up well, both Sunday and Wednesday evening. Our choir has done its usual excellent work, the trustees and deacons have been as faithful as ever. This church is certainly richly blessed in the personnel of its official boards, composed as they are of as fine a class of men of high character and devoted interest as can be found anywhere. Our women's organizations are composed of a body of earnest, faithful, devoted members such as it would be difficult to duplicate. We are proud of our young people, from the boy scouts up to all ages. They are a splendid group, to whom we look for great things as they come forward to fill places of the older members who are rapidly passing from us.

The year 1918 brought to a close the life of Mr. W. S. Tyler, who, although not a member of the church to which his wife belonged, was for ten years president of its board of trustees. Mrs. Tyler is the daughter of Mr. and Mrs. James F. Clark, who were loyal to all the interests of the Stone Church. The

beautiful individual communion set used since 1911 is one of her many gifts to the church loved by her parents, her husband and herself.

In the early years of his Cleveland pastorate Dr. Meldrum conducted the Friday Noon Teachers' Class, a task demanding careful study and preparation in detail, in order to assist those who the following Sunday were to teach. Sixty different schools were represented in this class, whose average attendance was one hundred twenty-five.

Dr. Meldrum, furthermore, throughout his Cleveland pastorate has probably delivered more lectures, dedication and installation sermons, and addresses for annual meetings, commencements and various functions of the Masonic Order, in which he is the Grand Prelate of Ohio, than any of his ministerial brethren. The demands come not only from all parts of the city, but also from distant places. One of his lectures, entitled "Scotland and the Scotch," has delighted many audiences. This response to so many calls, without ever slighting church duties, entails a heavy tax, but in some way the Stone Church pastor accomplishes effectively all tasks.

The late Reverend William Gaston, D.D., for a quarter of a century pastor of the North Presbyterian Church, was known as the "Marrying Parson," a title more recently bequeathed to Dr. Meldrum, and that without any effort to secure it. Strange to say the trend of matrimonial business was not toward the Stone Church when the Probate Court was in the old court-house, but since the street leading to

the new court-house runs alongside the church, those who escape the Justice of the Peace scouts and desire a religious service are wont to stop at the door of the Old Stone Chapel. It is needless to state that Dr. Meldrum employs no "runners" in this business, which is conducted with the same degree of dignity that characterizes all the Stone Church work.

The reports in the year-books issued during the last eighteen years reveal unabated activity in every church organization. The Ladies' Society has never relaxed its various charities. A sample taken at random when Mrs. George A. Garretson was president in 1909 reveals the wide scope of activities. That year the society supplied material for Miss Weaver's missionary service to the poor; for such charities as the Rainbow Cottage, Perkins Day Nursery, Louise Nursery, Lakeside Hospital, Babies' Hospital and Dispensary, Harbison Cottage, and other organized charities. One thousand three hundred ninety-three articles were made; five boxes were sent to home missionary families in Idaho, North Dakota, Nebraska, and Virginia, while seventy-six calls were made upon the shut-ins of the church.

In this centennial year the Stone Church Session consists of Elders George F. Boehringer, James H. Burris, Sereno P. Fenn, James N. Fleming, F. C. Gorton, L. B. Hall, A. B. Marshall, W. C. McCullough, Thomas A. Munro, H. B. Ormsby, Claude C. Russell, Philip A. Ryder, and T. A. Torrance.

The Board of Deacons is composed of Mark Blinn, Ray V. Crooks, James Dunn, R. H. Ellsworth, John

P. Farley, J. M. Gemberling, Roy R. Moffett, Paul G. Moore, T. J. Morrison, J. R. Petrie, J. F. Rankin, Henry A. Raymond, Harry R. Taft, Elliott H. Whitlock, and Edward M. Williams.

The Sisters in Charge are Mrs. J. N. Fleming, Mrs. S. S. Gardner, Mrs. G. A. Garretson, Mrs. H. Judd, Miss Kate McFarland, Mrs. S. P. Fenn, Mrs. C. A. Nicola, Mrs. S. A. Raymond, Mrs. T. A. Torrance, Miss Jessica Eyears, and Mrs. A. B. Marshall.

The Board of Trustees consists of Martyn Bonnell, president; Charles A. Nicola, Charles W. Bingham, Sereno P. Fenn, James N. Fleming, Lucien B. Hall, and Edward M. Williams. A. B. Marshall serves as treasurer of the society.

The Bible School makes its one hundredth annual report this year. Elder S. P. Fenn as superintendent and Elder P. A. Ryder as assistant superintendent, are ably supported by the following officers: Junior Department, Miss Dorothy Ruth; Primary Department, Miss Hazel Francisco; Home Department, Miss Hazel Foster; Mothers' and Homemakers' Club, Mrs. J. N. Fleming; treasurer, J. P. Farley; secretary, Robert M. Jack; Syrian Department, Miss Mabel Rogers; Chinese Department, Miss Marion Trapp; Church of the Covenant, Miss Clyde Abernethy; pianist, Miss Anna Bruce; chorister, C. S. Metcalf.

The present enrollment in the regular school totals three hundred eighty-one, a gain of fifty-three over the previous year; adding the Home Department Cradle Roll and kindred organizations, the whole enrollment is seven hundred forty-three. The receipts

of the Bible School for the year were two thousand three hundred thirty-seven dollars. The Sisters in Charge, Mrs. S. P. Fenn, president; Miss Jessica A. Eyears, secretary; and Mrs. S. A. Raymond, treasurer, distributed last year gifts amounting to five hundred seventy-five dollars. The Syrian Mission, a new venture, meets on Sunday afternoon at four o'clock in Bradley Court. Miss Mabel Rogers is superintendent, and thirty-five pupils are enrolled, composed of Syrians, Greeks, and Mexicans. Gospel services have been recently discontinued on account of the death of the Reverend U. E. Fattoosh. Many of the Syrians attend the Stone Church Sunday School.

The Mothers' and Homemakers' Club has forty-one members, officered by Mrs. J. N. Fleming, president; Mrs. J. H. Burris, vice-president; Mrs. M. W. Zimmer, secretary; and Mrs. Ola O. Boehringer, treasurer. This organization is affiliated with the Cleveland Federation of Women's Clubs, Consumers' League, and Congress of Mothers.

The Young Peoples' Society of Christian Endeavor is in its twenty-eighth year. Hugo K. Hannaford is president; Robert Johns, vice-president; Mrs. F. A. Ebeling, corresponding secretary; Miss Alice Blackwell, recording secretary, and Harold J. Smith, treasurer. Mrs. H. K. Hannaford, Miss Margaret Jack, and Miss Florence King serve as pianists. There is a membership of fifty and over one thousand dollars was raised last year and distributed in missionary work.

The Westminster Guild has a membership of

twenty. Florence Marceaux is president; Florence Pitcher, vice-president; Margaret Jack, treasurer; and Mrs. F. A. Ebeling, secretary.

The Ladies' Society has existed sixty-four years. Mrs. S. S. Gardner is president; Mrs. S. A. Raymond, vice-president; Mrs. R. H. Ellsworth, second vice-president; Mrs. J. N. Fleming, recording secretary; Mrs. J. M. Gemberling, assistant recording secretary; Miss Anna P. Oviatt, corresponding secretary; Miss Carrie B. Smith, treasurer; and Mrs. E. C. Gulliford, assistant treasurer. Last year two thousand one hundred eighty-five articles were made. Naturally during the recent years much has been done for war relief in addition to the local charities. The receipts for the year amounted to almost two thousand dollars. This society possesses a number of endowment funds, such as the Louisa Austin, the Sarah Parsons, the Blair-Whitaker, the Mary A. Fenn, the Elizabeth Blossom, the Emma S. Raymond Endowments, amounting in all to four thousand five hundred fifty dollars.

This is the forty-sixth year (according to modern reckoning) of the Woman's Missionary Society, whose officers are Miss Carrie B. Smith, president; Mrs. H. B. Ormsby, first vice-president; Mrs. S. P. Fenn, second vice-president; Mrs. S. S. Gardner, secretary; Mrs. R. H. Ellsworth, alternate secretary; Miss Josephine Eyears, home mission treasurer; Mrs. J. R. McLaughlin, foreign mission treasurer; Mrs. W. C. McCullough, secretary of literature. The financial receipts for the year were: home missions, one thou-

sand one hundred twenty-six dollars; foreign missions, one thousand five hundred sixty dollars.

For the work of the missionary assistant, almost fourteen hundred dollars was disbursed. The Auxiliary to the Ladies' Society, an organization five years old, is planning a sinking fund for the printing of Dr. Meldrum's sermons. The officers are Florence McEachren, president; Julia McClurg, treasurer; Mary Mix, secretary; and Melissa Peters, chaplain.

The Church of the Covenant is in care of Miss Abernethy.

The membership of the Stone Church reported to the last General Assembly was seven hundred twenty-one; congregational expenses, twenty-four thousand five hundred fifteen dollars; miscellaneous expenses, thirteen thousand three hundred dollars; benevolences through church boards alone, twelve thousand sixty-four dollars. During the pastorate of Dr. Meldrum twelve hundred thirty-two have been received into membership. Congregational expenses have been four hundred fifty-three thousand, six hundred sixty-six dollars; while the benevolences reported to the General Assembly alone have amounted to over three hundred fifty-three thousand dollars, or a total of nine hundred nineteen thousand dollars for church support and benevolences.

In his semicentennial sermon Dr. Goodrich estimated that during the half-century one thousand seven hundred thirty-five had been received into the Stone Church membership. At the seventy-fifth anniversary Dr. Haydn estimated that to that time three

thousand nine hundred ninety-one had been received. Upon those estimates the total additions for the century have been five thousand four hundred seventy-four, fourteen hundred eighty-three having been received during the last twenty-five years.

According to the last manual issued forty-one persons now connected with the Stone Church have been members over forty years. Of these the following eleven have been members over half a century: Mrs. Martha Eyears, sixty-seven years; Mr. Frederick Backus, fifty-nine years; Mrs. Charles W. Bingham, Mrs. Mary A. Cole and Mrs. Clara Simmons, fifty-eight years; Miss Emily A. Harvey, fifty-six years; Mr. Sereno P. Fenn, fifty-five years; Mr. James H. Cogswell, fifty-four years; Mr. Lucien B. Hall, fifty-three years; Mrs. Samuel A. Raymond, fifty-one years and Mrs. Eliza A. Pierce, fifty years.

During the recent European War all the Stone Church societies "did their bit" in one way or another. The pastor served on the Mayor's War Committee, and from the congregation the following went forth to military service, forming the Honor Roll of the Stone Church: Arthur Austin, Frank S. Backus, Sergeant Frank R. Beemer, Earl W. Burrows, Harry Cattrell, Frank Chan, Sergeant Fred. Claire, Captain Irving L. Daniels, Earl M. Donoghue, James Douglas, Louis DeSimonde, Lieutenant George Garretson, Lieutenant Hiram Garretson, George Gilleron, Max Golberg, Clarence Hall, Hugo K. Hannaford, James

Henderson, Captain Sherlock A. Herrick, Robert W. Johns, Albert Kuebler, Fred Kahn, Stewart Kuhns, Harriet M. McDonald, John F. W. McKay, Henry Meinke, Lieutenant Douglas G. Meldrum, Michael Nassif, Sergeant William S. Petrie, W. B. Powell, Ensign S. Edward Raymond, Julia Raymond, Jonathan S. Raymond, John Russell, Joseph Schanda, Edward Sills, Charles H. Simpson, Sergeant Harold J. Smith, Charles Todd, Lieutenant Samuel K. Wellman, Corporal Ralph E. White, Lieutenant-Colonel Elliott H. Whitlock, W. L. Witherspoon, Robert S. Wilson, and Walter E. Willock.

Since returning home Miss Harriet M. McDonald, who had served as reconstruction aide, Orthopedic Unit, Base Hospital 114, American Expeditionary Force, has been engaged in an interesting work, at present conducted under the auspices of the Stone Church. At first a free dispensary was opened in the Primary Room of the Stone Church Chapel, where Miss McDonald gave massage to wounded soldiers; also serving them with tea and refreshments. Then a Christmas party was given the soldiers in the Ladies' Parlor, and in return the soldiers gave an entertainment when they were guests of the church ladies. When Mrs. Dudley Blossom gave her Euclid Avenue home to the American Legion Club, she at the same time offered Miss McDonald the use of a suite of rooms to which she has transferred her dispensary. The session of the Stone Church now partially supports this work.

Ten years ago the Stone Church celebrated the

ninetieth anniversary of its founding by a modest program extending over three days, beginning Sunday, October 16, 1910, at the Sunday School hour, when Elder Charles L. Kimball, an ex-superintendent who had been a member of the school from 1864 until he removed to Chicago in 1898, was given a glad welcome. At the Sunday morning church service the sermon was delivered by the Reverend Henry W. Hulbert, D.D., a former associate pastor, whose theme was, "The Past as an Inspiration." Prior to the sermon, however, Dr. Haydn, pastor emeritus, was introduced and spoke as follows:

> That I am spared to see this day and share this ninetieth anniversary with you I am very grateful. It was said of Moses when one hundred twenty years old that "his eyes were not dim, nor his natural strength abated." It was a fine thing to say of him. It was evidence that there was good stuff in him yet. Something equivalent is needful in long-lived institutions, that Christ's old churches may still be virile. One happening around this corner on a Sunday morning will be likely to say, "The Old Stone Church corner is still alive." Live people make a live church, and especially a live pastor makes one. I am happy that still the tokens of life are many upon the old church, and the prophecies of decrepit and foreshortened days oft writ upon it are as though writ in sand. It is natural on such occasions to eulogize the past. We have a past to thank God for, and especially a record of beautiful, useful, and loving lives upon which to dwell; but let us strike the note that is full of hope for the future. Let us anticipate our century age, in hope of coming up to it with generations of youth able to take up the record of the past and carry it on with credit to themselves, and a history full of the spirit of

> their fathers. That is the prophecy of the Old Stone Church Sunday School for each Lord's Day. May these days quicken our faith, and set our faces with a forward look and a resolute heart full of high purposes upon the work of the future. May there be no faint heart here in this day of great things and surprising achievements.

These were among the last of Dr. Haydn's public utterances, and the exhortation applies to the present centennial occasion as well as to the one of a decade ago.

At the Sunday morning service the congregation sang a hymn, written in honor of the occasion by Professor Howell M. Haydn, son of the venerable pastor emeritus.

At the Sunday afternoon communion service the meditation was given by the Reverend Thomas S. McWilliams, D.D., then pastor of Calvary Presbyterian Church, but now university professor of religious education on the Louis H. Severance Foundation at Western Reserve University. Other ministers participating were the Reverends Edwards P. Cleaveland, Wilber C. Mickey, and Alfred J. Wright, pastors respectively of the Bolton Avenue, Bethany, and Lakewood Presbyterian churches, all founded by the Stone Church. Elders representing the four churches distributed the elements.

Sunday evening there were special exercises at the Christian Endeavor Society, followed by the church service with a sermon on "The Demand for Consecrated Manhood" by the Reverend Paul R. Hickok, of Washington, D. C., formerly an assistant pastor in the Stone Church. Monday afternoon at three-

thirty o'clock there was a "twilight organ recital and concert," given by Professor William B. Colson, organist, assisted by the choir, composed of Mrs. Anna M. Wanamaker, soprano; Miss Grace Upham, alto; Mr. Edwin H. Douglass, tenor, and Mr. Walter C. Howell, bass.

Monday evening brought a memorial, congratulatory, and inspirational service, at which addresses were made by pastors of churches founded by the Stone Church, and by the Reverend Henry W. Hulbert, D.D., and the Reverend Paul R. Hickok. The main address of the occasion, however, was that of Elder Livingston Fewsmith, assistant pastor, who described the organized work of the past, and of the period that had elapsed since the seventy-fifth anniversary in 1895 he said:

> During the last fifteen years we have expended for current expenses two hundred thirty-five thousand dollars, and for benevolences and all other objects of which we have record three hundred thousand sixty-five dollars, an average of forty thousand dollars a year. It should be noted that for every dollar expended toward congregational expenses there has been more than one given to benevolent work.

No one anticipated with greater interest the approach of the centennial celebration than did the late Elder Livingston Fewsmith, who had stood by the side of the Reverend Andrew B. Meldrum, D.D., during almost the full extent of the latter's Cleveland pastorate. The substance if not the exact language of what was said at the ninetieth anniversary fitly

closes this record of Dr. Meldrum's fruitful work. Probably no church in the city, and indeed throughout the country, is as cosmopolitan in character as the Stone Church. Although from the first it has numbered among its membership many of the wealthiest and cultured families of the city, it has always been the church home of people of moderate means and of those poor in this world's goods, but often rich in faith. Throughout its existence an inspiring harmony has reigned, a Christian fellowship recognized by the community in general as an example of what a Christian church ought to be.

The effective pastoral labors of Drs. Aiken, Goodrich, Mitchell and Haydn, whose prolonged service made him a veritable bishop of the whole Presbyterian fellowship in Cleveland, have often been eulogized. Their lives cover the greater part of the history of the Stone Church. Following them as a worthy successor comes Dr. Meldrum, to whom under God's guidance is largely due the fact that the venerable organization shows no signs of decrepitude, but rather evidence of increasing power. Any eulogy regarding the work and character of the present honored leader must express the virility, the fearlessness, and at the same time the sympathetic tenderness of his preaching; the marked attainments of his life as a man, and the unique position which he holds as a minister in Cleveland. Hope, good cheer, imperial duty, in short a well-balanced Christianity, have characterized the life of the Stone Church during the last eighteen years, and under the blessing

of God these qualities give promise of continuance for years to come.

Church of a noble past,
Our hearts' leal love thou hast,
In this glad hour.
We hail thy wealth of days,
And in triumphant lays,
Render to God our praise,
For all thy power.

A host of valiant souls,
Names that illume thy rolls,
Have gone before.
May we as in their sight,
Keep thy lamp burning bright,
Waging in God's own might,
Our holy war.

We have a fight in hand,
If we would loyal stand,
Like them of old.
Thou need'st our watch and care,
Thou need'st our toil and prayer,
And we must do and dare,
Lest love grow cold.

Church of the hundred years,
Our faith upon thee rears,
New hopes today.
May God who's led thee on,
In the dear Christ His Son,
Still crown with victory won,
Thy heavenward way.

—Howell M. Haydn

The Author.